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Circulation Corner

Every year as I worked on WORLD CALL I wondered how it would be possible to make a special number different from other years and equally interesting. I think you have accomplished this in the March issue, and I am enjoying it.

ROSE S. RAINS

Norwood, Ohio

(Mrs. Rains, until her retirement in 1937, was office editor for WORLD CALL. She served in this capacity for fifteen years.)

Yes, It Meets With Our Approval

I spent an interesting couple of hours reading quite a few of the articles in the February and March issues of WORLD CALL. Albert H. Martin of Grand Rapids was at our house on Sunday and we discussed your article on Nehru. . . .

I was particularly impressed by Dr. Conrad Hoffmann's "Anti-Semitism and America," and the editorials in the same issue. We sorely need more of that kind of broadminded approach to the question of intolerance and bigotry.

If it meets with your approval, I would like very much to have you enter a subscription for WORLD CALL for the Great Neck Library, Great Neck, Long Island, and select nine other libraries to which you could send WORLD CALL with my compliments.

—JEROME I. UDELL.

New York City.

World Call in a Barber Shop

I was going down the street of Atlanta, Georgia, to the First Christian Church, and there in a Barber Shop window I saw a copy of March WORLD CALL. I opened the door and called, "Who is the fellow here that gets this magazine?" He turned out to be a very active member and officer of C. R. Stauffer's Church. I'll say that's some Barber that puts his church magazine out for customers to read. We need a lot more like him to put WORLD CALL in Doctors' and Dentists' offices where people read while they wait.

—ROYAL J. DYE.

The Hollywood-Beverly, California, Christian Church has issued an attractive Yearbook and Directory for 1940. On a page devoted to "interesting facts about the Hollywood-Beverly Church," attention is called to the increasing of WORLD CALL subscriptions by 50% in two years.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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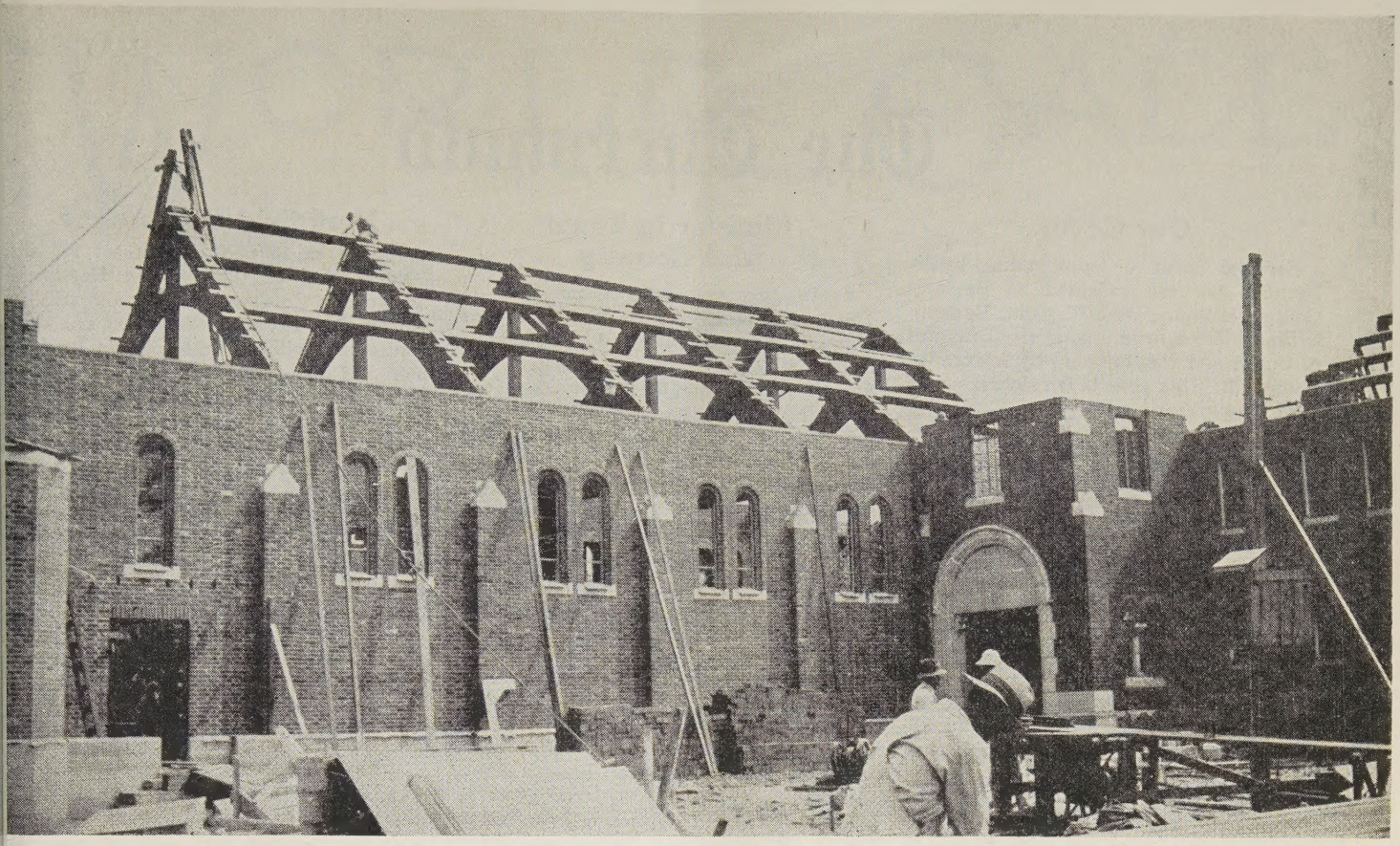

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The Threshold

Our Cover

For the cover of our annual Youth Number we are indebted to Bethany College, Bethany, West Virginia. Bethany is the oldest college among the Disciples of Christ and was founded by Alexander Campbell. This year it is celebrating its 100th anniversary.

Indianapolis Missionary Institute

The eleventh annual session of the Indianapolis Missionary Education Institute will be held in Third Christian Church, April 29, 30, May 1, 1940.

Courses will follow the current interdenominational study themes, "Shifting Populations in America," and "China," using the current study texts, with emphasis upon methods and procedures for conducting courses in study groups and conferences.

Leaders include Dr. Paul R. Reynolds of Chicago, Dr. John Leslie Lobingier of Boston, Mrs. O. Worth May of Xenia, Ohio, and Miss Ruth Heinmiller of Cleveland, Ohio. Dr. Reynolds will lead the adult group in studying China. Dr. Lobingier is the adult leader for the adult course on Shifting Populations. Mrs. May will conduct the course for children's workers, and Miss Heinmiller that for young people's leaders.

Cooperating in the Indianapolis Institute are interdenominational agencies in Indiana, Ohio, Kentucky, Illinois, Michigan and Wisconsin.

Summer School of Missions

The annual Winona Summer School of Missions will be held at Winona Lake, Indiana, June 22-29, 1940. Courses offered in this interdenominational conference include Bible, and normal study courses in home and foreign missions textbooks. Special programs of value have been arranged for Sunday and for evenings. "Afternoons" with missionaries are also planned. For further information write Mrs. J. F. Van de Roovaart, 203 East 113th Street, Chicago, Illinois.

Passing of Dr. Osgood

As we go to press, word comes of the passing on April 13 of Doctor Eliott Irving Osgood, who served as a missionary in China from 1898 to 1932. Dr. Osgood, since retirement, has lived in Hiram, Ohio. Funeral services were held in the Hiram Church on April 16.

Minister in Town and Country

Again this year the Committee on Town and Country of the Home Missions Council and the Federal Council of Churches of Christ in America, 297 Fourth Ave., New York City, are cooperating in a series of summer schools for ministers in town and country. These are to be held at various agricultural colleges, theological seminaries and other institutions all over the United States.

The cost of attending schools is being kept down to an absolute minimum. Camping facilities are available in connection with some of the institutions. Charges are made only for board, room and registration and these costs range from about $15 to $25 for the two weeks' session. Certain of the Home Mission boards of religious bodies offer a limited number of scholarships to country pastors. Ministers interested should communicate with their boards to learn if scholarships are available and on what terms. At certain of the schools there are special activities for women.

A leaflet giving complete information about these schools may be secured by writing to the Committee or the Federal Council at the above address.

Northfield Conference

July 8 to 16 is the time set for the 1940 session of the historic Northfield Missionary Conference, held annually at Northfield, Massachusetts. This is a dual conference with separate classes for women and girls. Dr. Mark A. Dawber and Mrs. Welthy Honsinger Fisher will respectively present the lectures on Migrant Work and China—the home and foreign studies for the coming year. The following are some of the other leaders who will be present: Miss Rachel Benfer, the Rev. Ruth C. Conant, Mrs. Charles H. Lewis, Miss Alice Murdock, Miss Hazel V. Orton, Miss Marie Whiffen, and Miss Ann Elizabeth Taylor.

For further information readers may address Mrs. Lillian Hodges, 29 Fairfield Ave., Danbury, Connecticut.

World Call Book Offer

On the inside back cover of this magazine will be found listed the books that may be secured with subscriptions to World Call, May 1 to June 30.

It will be noted that this is an unusual offer in the wide selection of books available, all of which will be of special interest for the mission studies during 1940-41.

Institutes of International Relations

The Friends Service Committee has announced its annual series of Institutes of International Relations. The aim is to provide a sympathetic and critical study of international problems under some of the ablest authorities in the field. Included in the various faculties are the following well-known leaders: Clarence K. Streit, Harold E. Fey, Karl Scholz, Kirby Page, E. Raymond Wilson, Samuel Guy Inman, Otto Klineburg and Hans Simon.

A list of the Institutes with their directors follow:

June 9-June 14 —

OKLAHOMA Institute of International Relations, University of Oklahoma, Norman, Oklahoma, Cortez A. M. Ewing, director.

June 11-June 21 —

KANSAS Institute of International Relations, Bethel College, North Newton, Kansas. Wayne Lewis.

June 13-June 22 —

GRINNELL Institute of International Relations, Grinnell College, Grinnell, Iowa. Max Burke.

June 16-June 26 —

PACIFIC NORTHWEST Institute of International Relations, Reed College, Portland, Oregon. C. Harold Campbell.

June 18-June 28 —

MID-WEST Institute, Manchester College, North Manchester, Indiana. Andrew W. Cordier, director.

June 20-June 29 —

MILLS Institute of International Relations, Mills College, Oakland, California. Joseph Conard.

June 22-July 2 —

STUDENT PEACE SERVICE Training Institute, Denison University, Granville, Ohio. Harold Chance, 20 S. 12th St., Philadelphia, Pennsylvania.

June 23-June 29 —

CAROLINA Institute of International Relations, University of North Carolina, Chapel Hill, N. C. Helen Binford, Guilford, N. C.

June 25-July 5 —

NEW ENGLAND Institute of International Relations, Wellesley College, Wellesley, Mass. George Selleck, 5 Longfellow Park, Cambridge, Mass.

June 27-July 7 —

WHITTIER Institute of International Relations, Whittier College, Whittier, California. J. Herschel Coffin.

June 28-July 7 —

MIDDLE ATLANTIC AREA Institute of International Relations, Muhlenberg College, Allentown, Pa., E. A. Schaal, 20 South 12th Street, Philadelphia, Pa.

WORLD CALL

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Intelligence for What?

ON MARCH 26 at Baltimore, Lester Barlow, inventor of a powerful new liquid oxygen-carbon explosive called "glmite," demonstrated the effectiveness of his invention before seventy-five newspaper men and photographers. The *New York Times* of March 26 carried a photograph of a telephone pole sent hurtling through the air by a mere eight-ounce charge of the explosive—some of the smaller chunks being sent 150 feet high. The inventor claims for his product that it is the deadliest explosive ever devised by man and that it has a crushing power which can "wipe out all life within a radius of 1,000 feet." He maintains, further, that the explosive can be produced at the low cost of ten cents a pound for military uses and for four and one-half cents for commercial use.

If Mr. Barlow's claims are valid—and witnesses verify them in part, at least—the invention of this new explosive is the product of a high degree of disciplined intelligence, not to say genius. Whether the claims are valid or not, here is an incident which raises the most important social and moral question which humanity faces in our bewildering day of rapid scientific progress. That question is: *For what purpose shall human intelligence be used?* For purposes moral or immoral? Shall newly found explosives be used to cut canals through mountains of granite or to "wipe out all life within a given radius of 1,000 feet"?

Humanity has demonstrated repeatedly its capacity for an intelligence that is astounding. But unless moral and humanitarian and religious considerations direct such intelligence it may well become self-destructive.

Foreign Service Broadcast

ONE of the most impressive radio broadcasts ever heard was that of the program of the Christian Foreign Service Convocation on March 16. Under the auspices of the Foreign Missions Council of North America, over a thousand people assembled for a program in which the chief consideration was the world mission of the church. Queen Wilhelmina of Holland spoke from The Hague, appealing for a revival of the Christian way of life as the only way to save the world, and bearing eloquent witness to her "warm sympathy for the cause of Christian missions." President Roosevelt brought greetings to the assembly "as a congregation of faith" and made an unusually important and widely quoted pronouncement upon the necessity for a moral basis of any permanent peace. Highly significant was this demonstration of the Christian religion as a uniting force in a grievously divided world. In this important convocation Christian missions took its rightful place as the agent of God's will to bring mankind into a fraternity of righteousness, mutual respect and good will.

War and Waste

AMERICAN citizens old enough to recall clearly the period of the World War will remember the emphasis placed upon the need for avoiding economic waste. Coal, steel, building materials, light and power were all restricted in their use except as they might contribute to the winning of the war. Herbert Hoover as Food Administrator decreed meatless days, limited the use of sugar, fats and other foods in the interest of winning the war. Waste became an unforgivable sin and a clean plate an emblem of virtue, many a small child being told by anxious mother—"Hoover will get you if you don't eat all that is on your plate." Wasted slices of stale bread, multiplied by the population or by the number of homes, were depicted as symbolizing the possible margin between national defeat or victory. Not only food and fuel and building materials were to be conserved; paper, string, tins and all manner of scraps were to be saved, as well.

All nations at war must engage in just such a program as that described above. War concentrates on a single objective, all activities being judged in the light of whether or not they contribute to the attainment of that one end. The same program in which we engaged two decades ago is now in operation in the belligerent nations of Europe and the Far East. Japan is probably most seriously and tragically concerned about it; but even Britain, with her control of the seas, is following the same general procedure. One qualification, however, must apply to our description of the situation. That qualification has to do with the fact that more than ever before people in countries at war are questioning war and the wisdom of their leaders. We know that in England in particular many voices are openly crying out against the folly of wasting life and saving scraps. A striking example is afforded in a poem by Esther Eddy which recently appeared in the official organ of the Peace Pledge Union, *Peace News*. We quote it here as the most

realistic bit of war-time literature we have seen coming from a belligerent land. Few readers can contemplate with any degree of ease its paralleling of the wastage of a mother's son and the hoarding of scraps usually discarded. The poem follows:

Wastage

Waste is a sinful thing:
Save paper and string.

My heart leapt when I knew
A child within me grew,
And infinite the gain
Through soon-forgotten pain
He clung and blossomed; steady, free,
In spirit walked with me:
Had friends and found a woman kind,
Knew ecstasy, and peace of mind.

Waste is a sinful thing:
Save paper and string.

Approaching Children's Day

LAST YEAR on Children's Day 1,979 Sunday schools and churches of the Disciples of Christ gave $58,282.99 for the cause of world missions. This was a slight increase over the record of the year before, but was far below the level of giving of fifteen and twenty years ago when contributions regularly exceeded the $100,000 mark and as many as 4,000 Sunday schools participated.

For Children's Day this year, June 2, a goal of $100,000 in offerings from 3,102 churches and schools has been adopted. This is a most reasonable goal. It can be reached if our pastors, Sunday school superintendents and other leaders will take the matter seriously and make reasonable preparation. It is especially important that our schools shall use the excellent Children's Day material which has been prepared. This includes preparatory suggestions and aids, program material for the day, and offering envelopes.

It is suggested here that our readers ask their pastors and superintendents if they have ordered their Children's Day supplies. Ask, too, if careful, conscientious preparation is being made for observing the day, or if it is to be allowed to take care of itself. Failure on the part of our people to observe Children's Day in a worthy manner will mean defeat for our churches and tragedy for their world causes. Accepting the opportunity the day affords will bring a sense of self-respect and of purposefulness to the churches, and will lift the whole level of work of the Christian mission around the world.

Mexico and Education

THE American press does not give much favorable publicity to the accomplishments of the present Mexican government. This is doubtless due in part to the fact that there is more publicity value in the disputes between the government and foreigners over large land and oil investments. Seldom is even a weak case made for the legal claims of Mexico: that much of the land in dispute was bought up at a low price from people known to have stolen it from the original owners, the villagers; and that under Mexican law (and Spanish as well) oil and other mineral resources belong to the state and cannot be sold, but only leased. Still more seldom do we read of the remarkable progress made in the six years of the Callẽs government in the spread of education. Again this year 500 new rural schools are to be built. The budget for education amounts to 74,000,000 pesos, by far the largest sum ever used for this purpose. Mexicans are becoming more literate, more interested in education. If foreign adventurers do not interfere and if their governments do not give them support, it appears more and more likely that Mexico will be able to work her way through her present difficulties. Much is to be said for a government which reduces appropriations for military purposes and increases its expenditures for education.

Not the Time for Prayer?

IN Great Britain there is a church group known as "Christianity Calling," which is seeking to mobilize the very considerable body of unorganized public opinion favoring a world peace conference now instead of after months or years of destructive warfare. This group and other organizations in England recently asked Prime Minister Chamberlain to recommend a day of "prayer for peace." The Prime Minister's reply was that this was "not the time." The "Christianity Calling" group has taken this reply as a challenge to renew their efforts on behalf of a negotiated peace.

The following resolution further indicates the position of "Christianity Calling":

(a) It is no part of either wisdom or courage to pursue war to the bitter end, at the sacrifice of millions of innocent lives, when the very character of modern war is bound to defeat the purpose in view.

(b) That therefore the Allied governments should take the initiative in letting neutral countries know that their good offices will be welcomed in persuading the German government to adopt such an attitude as will make a World-Conference more generally acceptable, and therefore offering more promise of success.

(c) The meeting moreover urges that such a World-Conference when held shall be composed of delegates drawn not only from the governments of the countries concerned, but by People's Representatives selected from the other political parties in the state, from the peace societies, and from the churches.

(d) Finally, the meeting calls upon the common people everywhere to end this method of militarism so dangerous to their interests and so contrary to Christian principle, in favor of the Way of Reason seeking justice for all and destruction for none.

This organization of church people of England has pledged itself to continue to strive for a world conference and has called upon "Christian people everywhere, again in the name of our Lord, to give their fullest cooperation for the same end. Let there be," they urge, "daring Christian initiative and action upon this matter, in all places, at whatever cost."

The Church and Youth

By GEORGE OLIVER TAYLOR*

THIS article is concerned not with just church youth, but all youth—the 20 million young people of the nation. What responsibility has the church for those thousands who never go near a church—the "drugstore cowboys," the sophisticated college youth, the underprivileged, the juvenile delinquents? What responsibility has the church for the needs of 1940-model American youth?

Clues to answers for these questions are found in Jesus' story of a typical young person. It is usually called the Parable of the Prodigal Son (Luke 15:11-32). *The four experiences which came to the younger son are strikingly similar to those of modern youth:*

I Youth Leaves Home

First, he left home. I contend that there is nothing wrong in leaving home per se. The young man got into trouble *after* he left his parental roof, not *because* he left it. It seems to be necessary for offspring to venture out, to become independent, to run grave risks. Growth is possible only by that means.

Beginning from the time a child is born, he gradually grows from extreme dependence on his parents into an independence frequently shocking to them. Mothers note this growth with certain heart-pangs: the two-year-old's discovery of the word, "No"; the first night away from home; the first day of school; the first week-end Boy Scout camping trip; the month away on a visit; the year away at college or on a job in the distant city; then permanently away to establish his own home—"For this cause shall a man leave his father and cleave to his wife."

But youth leaves home also in ideas and ways of living. The Pilgrims moved out from their parental homes to establish a new way of living together in a new country. The children of successive generations grew up in the midst of their parents' well-established communities along the Atlantic seaboard, but left them to move westward across the Ohio River valley, across the Mississippi, across the western plains, across the mountains, till they reached the last frontier. Thus has our nation become great. The spirit of youth is like live steam: to confine it is impossible and dangerous, to guide it is to benefit by it, and contribute to progress.

Of course youth will make mistakes, but how else does one learn to walk, to run, to ride a bicycle, to fly an airplane unless he ventures and thereby runs the risk of falling? When we try to force youth within an old pattern or mould, they break loose without supervision; then we call them "wild." But direct their energy and eagerness, let them venture, let them try themselves in church activities and they become its loyal devotees.

II Youth Has Bitter Experiences

The second phase of the prodigal's adventure was the bitter experiences he suffered. Note that they were partly his own fault and partly not.

He "wasted his money in riotous living" and had only himself to blame for the wretchedness he brought on himself. Youth has so much time, so much health, so much energy, that he, like the fabled grasshopper, cannot realize that there can ever be a time when his seemingly inexhaustible supply will be gone.

But, before we indulge again in our too ready criticisms of young people's "sowing wild oats," drinking and smoking, speeding in high-powered motorcars, and other shocking behavior greatly disturbing to conventional adults, let me ask a question: Who sold the boy the liquor with which he wasted his money in riotous living? Was that a young person or an adult? Who owned the night club? Who provides the lure of "come-on girls"? Who paid the thousands of dollars for full-page liquor ads insidiously suggesting that whiskey goes with respectable old age? Those under 21 years of age or those over 21?

Similar questions can be asked about the other commercialized amusements with which youth fritters away his time, energy, and money. Listen with me to an alert high school girl as she asks her teacher in the Sunday school class of a church that has a large convenient room which remains locked and dark all

* National Director of Young People's and Student Work.

week, "Why don't you older folk provide us young people a place for a wholesome good time where liquor isn't on sale right under our noses?"

Another thing: If you told modern young people that the "famine" referred to in this story was similar to a depression, they would readily understand. They have suffered as the prodigal did and perhaps worse. It was reported that at one time during the 1930's 30 M. D. graduates were working as taxicab drivers in New York City. But, worse than that, thousands of others have had to give up their dreams of college, and postpone marriage for an interminably long time.

The American Youth Commission of the American Council on Education, which has been making careful studies of the problems of youth, gives us such facts as these: "One-third of the unemployed workers in the United States are young people 15 to 24 years of age. There are about four million youth out of work." "Half of the young people who have left school have not finished the ninth grade and many of them have had far less than nine years of schooling."

Yes, youth today know what it is to be hungry of mind and body, and they are filling their bellies with the poor husks of cheap thrills. That communism, fascism, and other radical ideas are not more prevalent should indeed cause us to marvel.

III Youth Comes to Himself

Hunched up on the top rail of the fence around the hog pen, his chin in his hands, this young man sadly took stock of himself. He frankly faced himself, as each person does occasionally and too infrequently. His inventory showed many liabilities—lost money, lost time, lost opportunity, lost self-respect, and health impaired; and only one asset—a home where there was "bread enough and to spare."

Many a young fellow becomes negative just here. When life puts him in a corner and he adds up his assets and liabilities, he has no knowledge of a home with plenty to meet his lack, and where he could have at least the standing of a servant. He may have knowledge of church people but they have not demonstrated to him that there is such a place, either by victorious lives or by evincing any real interest in him or his interests and needs. The only thing left is to adopt what seems to be the best of his very poor choices, and he becomes an agnostic, a radical, criminal, or a thrill-seeker.

We must go out into the highways and byways and assure these youth of the good news of Christ, that there is a loving Father who has deep abiding thrills in store for them. Then when they "come to themselves," as they eventually will, they will remember and arise.

IV Youth Has a Glorious Welcome

Have you ever wondered how it happened that the prodigal did not arrive unseen at the front door of his home, perhaps there to be met by a servant who would go to inform the father, "That boy of yours who has been away a long time has returned. Do you want to see him?" Instead, Jesus pictured the father as one who must have been watching the road every day for his son's return. News had trickled home of his boy's misdoings bringing him painful grief. But he respected his son's personality too much to go after him and forcibly bring him back. He had to wait and pray that his best self would finally come to the top, as it did.

When in the house, or in the field he kept his eye on the road where it crossed the horizon. Then one day he saw that familiar figure come striding over the hill. Even at that distance he knew it was his boy. He ran (something fathers seldom do!) down the road to meet him, fell on his neck and kissed him. The prodigal began his carefully rehearsed speech, but as soon as he confessed his sin, the father would listen to no more. He called for new clothes and a ring, and arranged a celebration in honor of his return.

But here's the elder brother to be reckoned with. He also took inventory of himself, when his father tried to talk him out of his pout. His assets were an impressive list, in his own eyes. His liabilities were nil. He is a typical self-righteous individual who is so conscious of his own virtues that he cannot have any patience or feeling for the less self-controlled, even when they are repentant. The elder son did not claim the prodigal as a brother but referred to him as he talked with his father as "this son of yours." The younger brother was crossed off his list; he had disowned him.

Now another query: what if the younger son had on his return home met the elder brother first? What would have happened if the cold-hearted self-righteous had met the hot-headed repentant youth? Perhaps another John Dillinger would have been started on his vengeful, vicious, destructive way.

What attitude does your church take toward such youth, the attitude of the elder brother or that of the father? If a young man known to have "done time" in a penal institution, came in an evidently sincere, repentant spirit to your church, would you gather your family about you with the remark, "I don't want them associating with jail-birds!"? Look up the facts concerning the difficulties a released prisoner has in getting a job. Almost no corporation will employ a person with a criminal record. Are we as members of the Christian church seeking to see these folk as God must see them, with potentialities for good? Are we welcoming them to the stores of love, encouragement, and help to start life over again of which there is "enough and to spare"?

Betty, the 16-year-old, summed up this whole matter when discussing the foibles of youth with her father. She said, "It doesn't make so much difference, Daddy, what you older folk think about us young people. What really matters is what we think about you." What do the youth, *all the youth,* in your community think about the church, *your church?* The solution to the youth problem awaits the right answer to this question

Youth and Christian Unity

By MYRON TAGGART HOPPER*

EIGHT hundred young people from all over North America meeting together in a great conference at Lakeside, Ohio, in 1936. A United Christian Youth Movement which brings together more Protestant youth agencies and their constituencies than have ever before cooperated in common program emphases. A World Conference of Christian Youth meeting in a troubled Europe in 1939. A series of interdenominational youth conferences covering the entire United States. The impatience of young people generally with the traditional issues which have kept denominations apart. Problems of building a more Christian world which are so large that in the mind of youth they demand united action by the Christian forces of the world. A recognition of the validity of the Christian experience of young people of other communions with a resultant lack of denominational fanaticism—all these are indications of the way the wind is blowing with respect to Christian unity as far as young people are concerned. They are of such import that one can be very optimistic about greater unity of effort and greater interdenominational cooperation in the years that lie ahead.

Failure of Earlier Attempts

Such optimism is tempered, however, when one remembers the history of young people's work in the United States. An equal optimism was probably felt by those who were interested in Christian unity a half century ago. At that time the Christian Endeavor movement was sweeping the country. High hopes were held for greater Christian unity. But the young people who gathered in the great interdenominational Christian Endeavor conventions became adults and calmly took their place in their respective denominations. And with the development of denominational youth programs under national youth leadership, an increasing number of the stronger denominations lessened their active participation in the Christian Endeavor movement. In justice to these denominations it must be said that they were not given adequate voice in the Christian Endeavor movement. Furthermore, it must be pointed out that in almost every case these denominations developed a more adequate program than Christian Endeavor represented. In most instances they would have continued to give active support to Christian Endeavor if it had been possible to revitalize its program, but because they did not have an adequate voice in determining its program they could not do this.

Greater Hope in Present Movement

The spirit of optimism with respect to greater Christian cooperation on the part of the various communions cannot be quenched by the failure of earlier efforts to achieve all that was hoped for them. The earlier efforts broke down the denominational fanaticism which denied the validity of the Christian experience of persons of other denominations. Rarely do we hear people saying in these days that the only way to "salvation" is the way of their own church group. They are willing to grant that members of other communions are Christians. The young people of today have been reared in this atmosphere. The fanatical denominational loyalty of other days does not exist. Furthermore, the present day interdenominational program for young people moves on a different basis. It represents genuine interdenominational cooperation, with the various communions having an adequate voice in determining what it is to be. There is, therefore, much less likelihood that the denominations will withdraw their active support.

Dr. Hopper in conversation with a Scottish delegate at the Amsterdam Conference.

It must be recognized, however, that this new interdenominational youth movement holds little immediate hope for organic Christian union. In the strictest sense of the word it is interdenominational cooperation and not Christian union. It is no more organic church union than is the Federal Council of the Churches. That it tends to break down the barriers between denominational groups cannot be denied,

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however. As the young people of various communions share in common program emphases, and engage in cooperative conferences and gatherings, fellowship is built up across denominational lines and denominational differences fade into the background.

Youth Would Go Further

If left to themselves the young people of the churches would still further erase denominational lines. As has been suggested the traditional reasons for denominational differences mean little to them. Few Disciple of Christ young people know why we separated from the Baptists and became a separate group. Most of those who do know, see little reason for two communions remaining apart because one is supposed to believe in the remission of sins before immersion and the other in such remission after baptism. The same would be true with respect to other matters which divide Protestantism. It may be said that this is because they do not fully appreciate the implications of the various points of difference. This may be true, but the fact remains that these differences do not present serious barriers for them. They seem inconsequential in the face of the tremendous problems with which they feel the Christian movement should deal—problems of economic injustice, racial hatreds, war, liquor, and the Christianizing of the world.

Indications of this attitude were seen at the World Conference of Christian Youth in Amsterdam. At this conference theological and denominational differences were forgotten as Christian youth wrestled with problems such as those mentioned above. Bible study, which was supposed to be the center of the Conference, was crowded into the background save as it aided in facing these pressing problems. Leaders of Bible study groups continually voiced their concern over the fact that they could not keep the young people from discussing these issues when they were supposed to be studying the Bible. Further evidence of this is cited in the recent book by S. Franklin Mack, *Comrades Round The World.* Mr. Mack points out that Christian young people all around the world are facing these issues and want to do something about them; and that almost invariably the projects are carried forward interdenominationally. Denominational lines mean little to young people when there are slums to be cleared, a peaceful world to be built, and economic injustices to be overcome.

Disciple-Baptist Cooperation

Further evidence of this willingness to break across the barriers which separate the various religious groups is to be found in the action of the Disciple of Christ and Northern Baptist delegates to the World Conference of Christian Youth. After the experiences of the conference and the fellowship of touring Europe together these delegates, as they returned to the United States, met on ship-board and drew up a memorandum to be submitted to their respective church bodies. This memorandum asked that a joint youth commission be appointed from these two communions to study the possibilities of closer cooperation in youth work. For these young people denominational lines meant little. They saw the magnitude of the task confronting the Christian world and they wanted to unite the Christian forces in order to cope more adequately with that task. They are ready for cooperation. It is the writer's judgment that they, and many others like them in all communions, are ready for much more than cooperation. They are ready for a much closer unity of the Christian forces as they face the world of our day. They would move much more rapidly in the direction of Christian unity than their elders, who control their various communions, will be able to go with them.

Dangers Ahead

All is not clear sailing, however. Two serious difficulties lie ahead. The first is that in their concern about pressing social issues, those who would give their energies to the solution of such issues will unite or engage in much closer cooperation and leave behind those whose emphasis is upon the salvation of the individual along more traditional lines. A new cleavage would thus result. Those whose major concern is individual salvation and who decry what they term the social gospel are not as insensitive to the traditional cleavages as are the young people who would unite to combat the great social evils of our day. The union, or even the closer cooperation, of those who would build a more Christian world order, as well as redeem individuals, might well result in new cleavages and the drawing of new battle lines within the Christian community.

The second danger is equally serious. It is that those who would unite to face the pressing problems of our contemporary culture would, after uniting, divide over the methods to be used to build a more Christian society. Our forefathers were united in their desire to save individuals. They divided over the way it was to be done. So might those who would unite to build a more Christian world divide over the methods of doing it. Those who would use non-violent and non-coercive methods might feel called to disassociate themselves from those who feel that force or coercion can be used to accomplish good. Those who would organize a Christian political unit might feel called to separate themselves from those who would not favor such a unit. And there can be as much intolerance with respect to different methods of achieving social change as there has been over different formulas for saving individuals.

The experience of the World Conference of Christian Youth gives hope. All the differences of methodology and theology were represented there; but the magnitude of the problems faced and the cohesive power of the Christian fellowship held the group together. There was a willingness to grant the right to have different opinions at many points. At the same time there was a willingness to work together at those points where there was agreement, without demanding complete unanimity of opinion. In this spirit lies the hope for the closer union of the Christian forces.

Pentecost and Christian Unity

By FREDERICK D. KERSHNER*

Dr. F. D. Kershner

THE first Pentecost after the Ascension was not only the occasion of the founding of the church but also an especial manifestation of its unity. "The disciples were all with one accord in one place," and this fact was undoubtedly one of the major reasons for the extraordinary manifestation of the Holy Spirit which characterized this memorable event in the history of the church. If we desire a new Pentecost, we must be willing to reproduce the conditions out of which the pristine Pentecost sprang. There is no likelihood that the Holy Spirit would have been present with such extraordinary power when Peter preached his sermon, if there had been all sorts of divisions, schisms, back-biting and jealousy in the group which met in the Upper Room in those memorable days which preceded the birth of the church.

In a conversation with Dr. Peter Ainslie just prior to my assuming the editorship of *The Christian Evangelist* in 1915, he remarked upon the fact that pretty much every organization in the brotherhood had a day except the Association for the Promotion of Christian Unity. At that time, the Foreign Society had the first Sunday in March, the Home Society the first Sunday in May, Church Extension in September, Children's Day in June, Ministerial Relief in December, Education in January, and so on through the list. I suggested to him that the Association should appropriate Pentecost as its day, and agreed to promote such a selection through the columns of *The Evangelist*. Not so long afterward, Dr. Ainslie succeeded in having Pentecost approved as the special day for the promotion of Christian Union by the Preliminary Committee of the World Conference on Faith and Order, and later by numerous other interdenominational organizations. It has since become the generally recognized day for special emphasis upon the claims of the One Holy, Catholic and Apostolic Church. With the organization of the World Council of Churches there should be renewed emphasis upon this feature of the observance of Pentecost. It will require much education to impress the rank and file of our Protestant membership with the importance and future possibilities of the World Council. An intensive campaign for the observance of Pentecost, with this idea in mind, would be one means by which a beginning might be made toward the achievement of this all essential goal.

There are special reasons why the Disciples should remember Pentecost as one of the great days on their calendar. There is nothing especially significant in the original plea and program of the Campbells and their associates which does not center around Pentecost. It is the most scriptural of all festivals because there can be no doubt as to its date, its background and the appropriateness of its celebration.

Christmas is historically inaccurate since there is not a shred of evidence either in the Bible or in any other historical source, to prove that Christ was born in the month of December. So far as we have any evidence, which bears upon the matter, it is all of a negative character. As a matter of fact, it required a long time to secure the adoption of December 25th as the official day upon which to celebrate the Advent of our Lord.

Easter, while a reasonably definite date because of its identification with the Jewish Passover, is equally uncertain when it comes to any absolutely accurate chronology of the last week in the earthly life of Jesus.

Very excellent arguments can be presented for Wednesday, Thursday or even other days, as the time of the Crucifixion instead of Good Friday as is commonly held in the nominally Christian world.

Pentecost, while wearing a Jewish name, is the most Christian and the least pagan of all of our great festivals. It was one of the few mistakes made by the early founders of our movement that they neglected laying hold of this day as the special opportunity for presenting the claims of the Ancient Gospel. Here is one point upon which we should all be able to unite. Right Wing, Left Wing, Middle-of-the-Road, or what not, we should all agree to preach a sermon on Christian Union on Pentecost Day and to emphasize the significance of the occasion by making appropriate preparation for it.

The old English title of "Whitsunday" or "White Sunday" referred to the beautiful custom of dressing in white and of having white decorations for the day. It would be a fine thing if we could restore this very dignified and appropriate practice in our modern observance of Pentecost. In any event, whether we make it a "White Sunday" or not, we can at least preach a sermon suitable for the day, and in this way make our individual contributions to the long delayed and sorely needed unity in the Body of Christ.

* Doctor Kershner is Dean of the School of Religion of Butler University.

I Fooled 'em

A College Freshman's Tale of Superstitious Africa

By MARY LOU SMITH

LITTLE black feet pattered down the dusty path on their way to the hospital. Today was the day for the Baby Clinic. The African sun was hot, as it was about two o'clock in the afternoon. But these little dark people were used to the heat. Having gone without shoes all their lives, their feet naturally were calloused, and the burning heat from the mud road could not hurt them.

A few of the kiddies could not go as fast as the others. Some feet were minus toes because of jiggers. Other little cheeks were swollen because of yaws. Still others were covered with the terrible rash called itch. A few had to be carried by father or mother, because of some unpleasant disease. All of these were taking treatments at the hospital. They looked forward to the time when they would be healthy like their friends.

Mothers and a few fathers followed this crowd, carrying the babies. The conversation was chiefly about junior's latest words, baby's first steps, baby's first tooth, and the rest. Other mothers and children joined this group as they made their way to the hospital.

The white nurse at Bolenge, where the Congo crosses the equator, opened the clinic shortly after the two o'clock drum beat. The clinic was held in a room opening onto the main court of the hospital. As one entered the room, he faced a table where the files were kept. To the side of this was a pair of scales which had seen better days but still did its work well. The walls were lined with pictures on baby care. Benches and chairs took up most of the floor space. It was a plain little room, but very neat and clean.

—C. M. Yocum

Miss Edna Poole at the Bolenge Hospital

A few mothers had gathered with their children. The nurse enjoyed watching the many expressions on their faces as they waited for their turn. The older women, the ones who had four or five children, sat around paying little attention to their own children, and often looked impatient. Many of them were bored at the blissful looks of the faces of the younger mothers. Having babies, by now, was just a matter-of-course to them.

As the women brought each child up to the scales, the nurse examined it carefully, looked up its report and asked the mother a few questions: How does he sleep? Has he had a cold this week? How does he like his *bangangu?* If the child was ill, she wrote on a slip of paper the medicine to be given it, and sent them to the native helper in the medicine room.

On this day, it happened, little gifts were given to each child. Before the regular routine of weighing and asking questions started, the little nurse announced that these gifts had come from friends in America. One thoughtful mother in a corner suggested that they thank God for friends who lived thousands of miles across the sea, but who remembered them. The children were quieted and a few words of thanks were expressed to the Father of All by each mother there.

Then started the scramble to get in line first. Little black bodies pushed against each other and little red tongues jabbered at top speed. Every mother looked out for her own child, and many were the ears that were boxed during that hour.

After working over the babies for an hour, the nurse straightened up to find a very nice looking girl standing beside her. In her arms she held a fat baby. To the nurse's horror, the little thing was covered with charms. She held out her hands as the young

Mary Lou Smith, author of the accompanying article which is reprinted with permission from THE BETHANIAN. Miss Smith is a freshman at Bethany College. She is a daughter of Mr. and Mrs. Herbert Smith, missionaries to the Belgian Congo with The United Christian Missionary Society.

Witch doctor of the Belgian Congo photographed by Dr. C. M. Yocum on his most recent visit to this mission field which he administers.

girl proudly placed the child in her arms. This mother was about sixteen years old. She was tall and slender, in fact, a perfect figure of health, for her people were fishermen of the Ebinza tribe. No doubt she had grown up on the river where she learned to swim before she could walk. Her black eyes shone from a face that had not been scarred by tribal markings. From her attitude, and from what she said, the nurse learned that she was one of four wives—and was the favorite.

After getting rid of the baby, the girl stepped over to the table where the gifts were spread out. On top she found a plain white nightie. To her primitive mind, it was beautiful. The cleanliness of the garment was probably what caught her eye—although she didn't realize it. She snatched the nightie from the table before someone else got it and took it to the nurse.

"This is what I want for my baby," she said in a determined voice.

"I'm sorry," replied the nurse in an equally determined voice, "but I cannot let the nightie get dirty. You will have to take the charms off the baby and give him a warm bath before I can let you have it."

The girl stared at the white woman. "What did you say?" she whispered.

"I said you will have to take off the charms before—"

"Take off the charms!" screamed the mother. "Do you know what you are saying? My baby will die if I take off the charms. The evil spirits will make him thin and ugly—Oh, white mama, you don't realize what you are saying."

The nurse took the girl by the arm and tried to quiet her. "Look," she said. "See how nice and white this nightie is? Now look at your baby. See how those charms have gathered the dirt and how they rub the baby's skin?" She pointed to a baby whose mother was a Christian. "Look how clean and healthy that baby is—you can see for yourself that it wears no charms."

"Oh, mama, please let me have the nightie. When I get home I'll wa—"

"No, I'm sorry, you will have to—"

The favorite wife straightened her shoulders. This was the first time she had been refused a thing in her life.

"My baby is more beautiful than any here," she choked. "My husband paid the witch doctor a lot of money for these. They won't let anything harm my baby. Mama, please listen—can't you see? My darling will die if I take them off." By this time she was crying. The nurse placed the nightie on the table and started examining another child. She was tired. Over eighty children had been examined that afternoon. The best way, she thought, to handle this young lady is to ignore her. Out of the corner of her eye she saw the girl leave with the baby.

Ten minutes later she felt a firm hand on her shoulder. She turned around to see the tear-stained face of the mother of the charm-bedecked baby. Imagine her surprise to find that the child had been bathed and there was not one charm on it. The nurse smiled and said, "Doesn't he look much better now? He is a very beautiful baby." Then she helped put the nightie on him. The mother left.

"Oh, my darling, I got the white nightie for you. But look, look!" From the folds of her dress she brought forth the charms. Hold still, now, while I put them back on. Sh-h-h—don't cry.—There. Nothing can hurt you now. Anyway my husband will never know they were off." With a chuckle she added—"I fooled 'em!"

Education—The Refugee Finds Shelter

By ALEXANDER PAUL*

AT a luncheon I sat next to one of China's great educators and Christian leaders. In the course of conversation, I asked him why the college students were not in the army fighting against a common foe. He said he had anticipated that question for every person from abroad asked it. He replied that in the first place there actually are hundreds of students in the armies. Then he added, "Do you know that today in all China we do not have as many bona-fide university students as there are in Columbia University in New York City?" I thought I had misunderstood him and asked him to repeat and in his doing so he emphasized his statement. Then, referring to the students continuing in study, he went on to say: "This war will end, and when it does we must have a nucleus of educated men and women to carry on our cultural institutions in the rehabilitation of our country."

Edwin Marx and I had just returned to Shanghai from West China (so-called Free China) and I had seen at first hand the destitute condition of thousands of students ranging from grade schools to universities. Many of them had traveled by devious routes and methods—on foot, by wheelbarrow, freight cars—many having come distances of from 500 to more than 1,000 miles, living on the way in huts, tents and caves. Hundreds of them slept on the ground with only a blanket for covering. Many were sick and weak, with little or no medical care. To the credit of the Central Government it must be said, they are doing all in their power to meet this unprecedented situation.

It seems to have been the policy of the Japanese armies in China to destroy all the cultural institutions, schools, churches and hospitals, Christian and non-Christian, thus compelling tens of thousands of young people to seek refuge in many parts of their country, hitherto little known to them or to the outside world. Thus we find today in the Northwest, Southwest, and far Western China havens of refuge for those who have been compelled to leave their homesteads and campuses, their families and ancestral halls—many of them never again to be reunited. As one saw at first hand these bedraggled students carrying on, under the leadership of courageous and devoted faculties, one could appreciate the testimony of Rear Admiral H. E. Yarnell of the U. S. Navy, when he said, "The way in which the colleges of China have carried on in the face of incredible difficulties will be a saga in the history of China and gives one confidence as to the future of this great people."

To the lasting credit of the peoples of those parts of China to which these students fled, be it said, they are doing all in their power to make it possible for them to carry on. A number of schools in West and Southwest China moved out to country villages and turned over their plants to the refugees. Crowded to the limit and beyond the limit, one saw schools in normal times prepared to take care of five hundred students, now attempting to provide for a thousand or more. Classes began at daylight and carried on until near midnight, catering to students with varied backgrounds of culture and educational standards, but carrying on. It was a joy to meet a number of teachers whom we had known previously, in other parts of the country, who had been used to living in comfortable quarters and teaching in well lighted and sanitary buildings, now living in huts and dark and crowded unsanitary homes, teaching in tents and in the open air, exposed many times to unfriendly atmospheric conditions.

One could not but wonder as to the moral standards prevailing under such circumstances, but always the answer came to our questioning, "We have no moral problem. There have been a few tragedies such as suicides among the students, but no free love or break down of moral standards." That to me was the greatest miracle of all. Thousands of boys and girls, young men and women, away from practically all restraints,

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Left: Group of teachers in Wuhu; many are volunteers. Right: Students in West China, near Chungking, helping in relief work.

Chiang Kai Shek and Madame Chiang, who are both greatly concerned that the war shall not halt China's program of education.

crowded together, but holding to their moral standards, with a passion for study and to prepare themselves for the day, as they invariably phrased it, "When the cruel Japanese soldiers would be driven from their land." One president of a large university said to me, "This tragedy is not an unmixed curse, these students will know what it means to get an education in the midst of poverty and distress, perhaps they have had it made too easy for them formerly." Students have told me the same thing.

Many times since returning home I have been asked whether or not the students and teachers are doing anything for the good of their country. One could fill pages with a recital of what is being done. The provinces of West and Southwest China are among the most backward in all China. Before this war broke in 1937, Yunnan Province had only one struggling university of 200 students. Now there are more than 10,000 students nearly all of them from outside provinces. In Kweichow Province there was not one college. Now there is a full-fledged college and two important medical schools. The large rich province of Szechuan with a population of 60,000,000, had one great Christian College, with about 500 students. Now there are seven universities and schools with about 7,000 students.

The University of Nanking in which we have cooperated from its beginning is refugeeing in this province. I was thrilled as I listened to the Dean of the College of Agriculture as he told me of what they were doing in reforestation, the improvement of crops, and of the experimental stations they were establishing in a number of places. I was just as much thrilled as one of our own missionaries told me of the marvelous growth of cooperatives, which were extending to the great northwest, and how the Central Government was helping to finance these projects. I was thrilled, too, as I talked with President Chen of the University of Nanking and with President Wu of the Ginling College for women—heavy-hearted both of them because of this awful tragedy but with a firm Christian faith in the outcome. I realized as never before the worth of Christian education in China. Again I marvelled as I visited with Dr. Wei Shou Ren, himself a great scientist, and saw him having his students learn to drive and repair automobile trucks. One could see the practical usages which were being made in educational processes. Under this man's supervision in Chungking, the present capital, a bombproof dugout was constructed to protect four hundred students and others. These are but a few examples of what is going on in Free China today.

In the summer of 1939 Miss Ho, a teacher in Ginling College for women, conducted a group of nineteen students, who traveled hundreds of miles on foot, wheelbarrow and ricksha to visit centers of the most backward districts to encourage the people to form cooperatives, to help them understand what was taking place and to bring to them the gospel of Christ. No more thrilling story could be written than the history of their experiences.

Again in the summer vacation of 1939, forty-three students from five universities made a circular tour of Szechuan cities. The entire trip of hundreds of miles was made on foot and the money thus saved given to starving people. Every night this group held a simple prayer meeting. The medical groups gave innumerable cholera injections, treated eye and skin diseases and distributed quinine for malaria which was raging. These are but a few examples of what the refugee students are doing. Early one morning we stood to say good-bye to a group of twenty young men students, three of them sons of our own pastors. They were leaving with smiling faces to go several hundreds of miles to do Red Cross work among the wounded troops, spending their vacation in this way. Before the war these groups of students had never been exposed to such suffering and service. It is no wonder they feel they are working not for the so-called "New Order in East Asia," but for the rebirth of a powerful nation which for centuries has been deaf to the call for a spiritual and economic awakening.

(Continued on next page)

A Call To Stewardship

By O. L. SHELTON*

IN a concise statement in his book "The Horizons of Stewardship" H. C. Weber says, "In its broadest view religion involves the relationship of man to God first; secondly, his relationship to the world of men in which he finds himself; and thirdly, his relationship to the things which surround, attract, offer themselves to exalt and corrupt him."

These basic conceptions of Christianity are so challenged today that Basil Mathews can say, "The freedom of the human spirit has never been menaced by enemies so convinced and pitiless as those who attack it today. And never in the past have the enemies of liberty and free fellowship in community possessed such powerful weapons of education and propaganda. Every people is under either the military or missionary pressure of the new pagan faiths. Their doctrines contradict the very heart of the Christian meaning of life."

It is out of such a background as this that the United Stewardship Council, representing twenty-seven religious bodies in the United States and Canada, decided that a challenge to all Christians in North America to devote the year 1940-41 to stewardship study and promotion would go directly to the heart of the world problem today. In keeping with this recommendation of the United Stewardship Council, the International Convention of Disciples of Christ assembled in Richmond, "hereby gives hearty approval to the proposal to designate 1940-41 as STEWARDSHIP YEAR, and urges all the churches, as well as the national and state agencies and institutions, to make stewardship a major emphasis in their program for the year 1940-41." Thus, the International Convention issued its CALL TO STEWARDSHIP.

A committee was appointed to formulate plans and guide the program through the year. This committee* has met, adopted the major phases of the program and has already set to work to make it as effective as possible.

The objectives as outlined are two-fold,—To secure clear thinking, speaking, study and meditation on the principles of Christian stewardship,—and to secure definite commitment to the practice of the principles of Christian stewardship. The realization of these objectives would bring a deepening spiritual experience into individual lives, a resurgence of spiritual power in our churches, and a crusading church to meet the tragic needs of the world today.

This is a CALL, therefore, to all conventions of our brotherhood—International, state, and district,—to bring this timely and vital challenge to the leaders of our brotherhood life; a CALL to the ministry of our churches to join heart and hand in a brotherhood-wide revival that goes to the very heart of Christian living; and a CALL to churches to give witness to Christian stewardship with a commitment and a sacrifice that will enable the Church of Jesus Christ to rebuild the world on the basis of the sovereignty and love of a redeeming God.

The report of the Madras Conference declares, "The Christian Church today is called to live, and to give life, in a world shaken to its foundations." Unless commitment and sacrifice are asked for and obtained on behalf of Christianity, it can hardly be expected to live, much less to give inspiring and challenging life. The one area of Christian thought which challenges self-denial, sacrifice, commitment, and whole-life devotion in an expression of the Christian way of life is Christian stewardship.

Every war that provokes the spirit of hatred, every pagan ideology that seeks the devotion of men, every expression of economic determinism that controls world politics, every manifestation of greed that motivates world affairs, every insidious effort of covetousness to control men's destiny, and every attempt to frustrate the personality of man is a challenge to the commitment of ourselves in Christian stewardship. It is a CALL to the Christian and to the church.

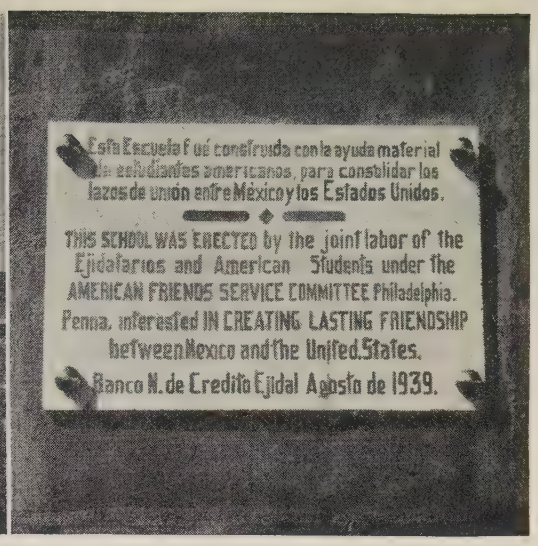
Disciples of Christ—this is a CALL to enlistment in the "spiritual warfare" of today with a dedication of all our powers and resources to our Christ. Our whole-hearted cooperation in this Stewardship Year will help to meet the challenge.

* Mr. Shelton is pastor of First Christian Church, Wichita Falls, Texas, and is chairman of the Stewardship Committee appointed by the International Convention. Other members are: C. O. Hawley, secretary, Gaines M. Cook, Mrs. A. T. DeGroot, Warren Grafton, Garth Henrichs, C. W. Longman, Raymond F. McLain, Mrs. C. O. Nease, C. D. Pantle, Kenneth Potee, Mrs. Ora L. Shepherd, C. S. Van Winkle, L. N. D. Wells, Bert Wilson, and Mrs. L. K. Wood.

Education—the Refugee

(*Continued from page* 13)

In the occupied areas—those areas directly under the control of the Japanese armies—significant work is being done. Missionaries of all churches are carrying on schools. Thus far at least they have not been driven out, although they are working under great handicaps and meet with many humiliations. In Shanghai, Nantung, Nanking, Chuchow, Wuhu and Hofei our main stations, hospitals, schools and churches are operating and thousands of distressed students are crowding to them. They have no other places to which to turn and as Rear-Admiral H. E. Yarnell said, as quoted above, "what is happening gives one confidence as to the future of this great people."



Completed school built by American Friends Peace Volunteers in Mexican Service Seminar, Summer, 1939, and (right) plaque placed on the school.

Youth Serves the World

A story of the youth activities of the American Friends Service Committee

By RUTH HUNT*

"God help America if the students of this generation have to solve her problems."

IN 1936 a concerned educator spoke these words in a meeting of midwest college and university students and professors. Goaded by the apparent apathy and ignorance of undergraduates in domestic and international affairs, he was sincerely skeptical about placing the future of the nation and the world in the hands of an uninformed and irresponsible leadership.

Youth Active in 1936

However, during the summer of that same year more than 483 college young people were engaged in a single, intense, nation-wide program of action and education in the fields of both domestic and foreign relations. Two hundred fifty-eight of them, both men and women, armed themselves with picks, shovels, hammers, saws, and paint brushes, and went into areas of labor and industrial conflict across the United States. Their purpose was, first, to work *with* the people of the area in helping them meet immediate physical needs; and second, to study with them and with outside leaders, the underlying economic and social problems of each locality.

Housed in a famous old dilapidated mansion in the center of Philadelphia's hosiery textile section, one group of students graded and leveled an ex-dump heap for a playground. In their study program in the evenings they centered their thinking on the relationship of organized labor to peaceful change. In another area of the city 20 others refurbished a settlement house for Negro and Italian youth, and studied the cooperative movement and the problems of an interracial community. Other work camps, as they are called, were located that summer in the Tennessee Valley, in the Cumberland Mountains, in Ohio, and on Indian reservations in New York and Oklahoma. The first camp, held in 1934, was the beginning of a comprehensive plan of study and work, designed to stimulate keen interest in developing new patterns of non-violent change and discovering a moral equivalent for war in terms of a creative and adventurous service.

Another 225 college men and women that summer volunteered their services for a summer dedicated to peace, awakening public interest and directing enthusiasm and action into constructive channels. Following a period of training at an Institute of International Relations, these young people went out in groups of three and four each to live for the summer in rural and semi-urban communities in 23 states of the Union. They staged plays, wrote newspaper stories, wrote and produced radio programs, spoke to Rotary clubs and church audiences, pitched hay with farmers or wiped dishes for busy housewives, all the while discussing trade treaties, embargoes, economic sanctions, and other important problems in the issue of peace and war.

For ten years this program, in one form or another, had been active, but the summer of 1936 saw a newer, long-range, concentrated plan begun. In addition to the summer project, 24 of the summer Volunteers were retained as full-time field secretaries that winter to cultivate peace education on campuses and in surrounding communities. By the end of the school year this work was promoted on more than 1000 campuses.

* With staff of Student Peace Service of American Friends Service Committee.

This same winter program has been consistently maintained since then.

Work Camps 1940

This coming summer two hundred young men and women will again lay down their books and papers to enter areas of tension and conflict in a constructive service through work camps. One such camp will be conducted in the soft coal area of Pennsylvania where labor problems and community organization will be studied and work continued on a home rehabilitation project. In Cooperstown, New York, a forestry enterprise will be shared and the group will meet frequently for study and discussion with farm and forestry experts. A camp site will be constructed at Cloverdale, Michigan, and cooperatives will be studied with outstanding leaders. Rural community rebuilding will be studied and worked at in a T. V. A. area in Clarksville, Georgia. The construction of a playground and other recreational facilities will be continued in the heart of the automobile industry in Flint, Michigan. Problems of the southern cotton field will be studied at the Delta Cooperative Farm in Mississippi, while campers will assist in clearing land and developing a new drainage system. Discussion will center around the problems of pacifism in a non-pacific world in North Weare, New Hampshire, a town seriously damaged by the 1938 hurricane. Work will include clean-up in a river valley strewn with uprooted trees and other debris. In Delano, California, work campers will help build a recreation center and study problems of an area of the city which includes Russian, Negro, Oriental, Mexican, and White groups.

Besides offering an opportunity for constructive service, all the activities of the work camp technique contribute to a group exploration of a new way of life. A work camper of 1938 puts it this way:

"The real significance of the work camps is manifold, but it might best be summed up by saying that it makes one adapt and build his philosophy to grapple with the grim reality of a major economic problem, with persons as participants and not theories as sparring mates. The camp has made me realize that I have been too much of a dabbling liberal with good intentions and little knowledge. A sense of solidarity with labor and a desire to identify myself more fully and realistically with the disinherited is to me of prime importance as an outgrowth of the camp."

Youth Wages Peace 1940

To be working for peace in a world insanely at war, may seem to many people as futile as the simple man who persisted in fishing from a bucket. But, dauntless, and with the persevering belief that in the midst of today's holocaust important strides can be taken toward peace, college students are even now volunteering to forego remunerative jobs and leisurely vacations to work to that end this summer.

Volunteers from all over the United States, from Maine to California and from Wisconsin to Texas, more than 100 of them, will meet June 22-July 3 at an Institute of International Relations at Denison College, Granville, Ohio. There they will study intensively for 12 days under such leaders as Frederick Libby, Hornell Hart, Kirby Page, Karl Scholz, Andrew W. Cordier, and others. From the institute they will go out in groups to spend the summer in 20 different communities. Through radio, dramatics, newspapers, public meetings, individual interviews and contacts, they will help to educate American citizens on four pertinent, major problems: keeping America out of war; developing an appreciation for contributions of minorities as a basis for democracy; uniting in a dynamic movement individuals who are determined not to approve of or participate in war; working for political and economic changes essential to an enduring peace.

The work camp technique which has been so successfully applied to the social and industrial problems here at home must find expression in the international field. This summer many Units of Volunteers will undertake, along with the usual educational program, a physical service project in order to help meet some immediate need in the community, as well as to establish a friendly basis for peace work.

This new trend in Student Peace Service found concrete expression in 1939 in a Service Seminar to Mexico when eighteen Peace Volunteers were assigned to a "hands across the border" project. They spent six weeks working and studying in the Laguna area, where the Mexican government has reclaimed land for the peasants to farm cooperatively. This summer, in answer to an enthusiastic invitation from officials and peasants, Student Peace Service will send another group of students to Mexico again in this international exchange of friendship and goodwill.

Summer Studies

For a decade Institutes of International Relations have been held each summer on 10 outstanding college campuses, covering wide areas of the United States. Each summer more than 300 of the 1300 in average attendance have been young people—college students, young teachers, and others from the business and professional ranks. All of them have one desire and one purpose: to know the truth and to act intelligently. Studying under most capable direction such subjects as Economic Basis for World Problems, International Organization, Community Education, and Religious Ideals in a World of Force, they have gone back to their classrooms and classes, back to their churches, homes, and communities, to become leaders in peace education and action.

This summer, 1940, institutes will be held at Wellesley College in Massachusetts; University of Oklahoma; Bethel College in Kansas; Grinnell (Iowa) College; Reed College, Oregon; Manchester College, Indiana; University of North Carolina; Whittier (California) College; Muhlenburg College, Pennsylvania, and Denison College in Ohio.

Among the leaders will be: G. H. C. MacGregor, University of Glasgow; P. W. Martin, International Labor Organization, Geneva; Kirby Page, author and social evangelist; T. Z. Koo, Chinese pacifist; Clarence Streit, author of "Union Now"; Samuel Guy Inman,

(*Continued on page* 18)

Travel—Of, By, and For the People

By DEVERE ALLEN

EDITOR'S NOTE: This is one article of a series under the general heading, "The Other Side of Europe," released through the Nofrontier News Service, of which Mr. Allen, writing from his European Bureau, is editor.

NOT even with war on the doorstep do all constructive efforts cease, and there are millions of Europeans whose interests, no matter how disrupted, still turn to creative work. This is the story of one such undertaking, new but conspicuous for amazing growth, in Denmark.

It seems a paradox, to be sure; but Denmark is the home of a vast movement for cheap, wholesome, broadening travel which had its origin in a project to get the feet of city workers solidly planted in the ground! Fostered by local and national governmental agencies but fulfilling a desire that had burst into expression from the city workers themselves, a system of allotment gardens in the outskirts of Danish towns grew up a few years ago and proved an immediate success. Plots of land were made available for tilling in leisure hours and on holidays. Workers could lease their garden plots from 25 to 99 years. These were laid out tastefully, each as a rule with a green hedge around it and a trim little summerhouse with a bright flagpole in the middle. Most Danish towns have long since provided for this return to the earth. In one recent year Copenhagen alone rented more than 85 acres on 25-year leases.

So far the itch to travel around has not assumed epidemic form. But the youth hostel scheme soon took hold, and now there are nearly two hundred of these hostels throughout the little country, with over 259,000 nightly bookings in a single year, for the 7,228 accommodations possible at one time. Somewhat analagous to the youth hostel idea was the growth of a camping association which arranged cooperation between land-holders and campers, and greatly promoted nature study.

But there were still large sections of the people who could not travel. Travel costs money. It takes leisure. With all the money advantages given to the moderately paid and low-wage workers in a country like Denmark, thousands couldn't afford to travel and couldn't be sure of time off in which to do it. Holidays, as for most workers in the United States, brought no continuation of pay; and despite unemployment it was by no means possible for those on the job to get a vacation even at their own expense.

A new law, adopted in 1938, profoundly changed all that. It provided that every worker must be given a holiday with pay. Unless an unusual condition prevails, each one gets at least 12 days. At first, 200,000 wage-earners benefited by the change; but this year the law comes into full force, and 650,000 manual, professional and white collar workers, together with their families, will be assured of a holiday such as they have never known—financially at least—before.

—Buckner.

Kronburg Castle (Denmark) and moat.

But leisure by itself alone may have no value to those possessing it. Indeed, without the best opportunities for its enriching use, it may be worse than none. And nobody knew that in this intelligent land better than the workers' leaders themselves. Having fought for the new holiday act, they felt responsibility for its helpful functioning. Travel was the thing for a workman who hitherto had lacked opportunity: travel that would not be costly, yet wouldn't smack of "cheap charity." Travel that allowed the widest range of personal tastes. Travel that was smooth, efficient, lone or sociable as desired, filled with recreational and cultural rewards. Travel that would widen acquaintance and understanding between different sections of the country and its people, travel that would give an increased international friendship and awareness.

In a sense, Denmark didn't have to pioneer. The other Scandinavian countries had been doing something. And in England, as far back as 1922, the Workers' Travel Association had grown to astonishing proportions and the status of a professional travel agency, at once commercial and non-profit-making, from what in the beginning was an attempt to famil-

iarize a few British workers regularly with the workings of internationalism at Geneva. These lessons were inspiring, but Denmark had to meet its own conditions. The Prime Minister, T. A. M. Stauning, took the initiative.

He summoned the governing bodies of the great trade unions and asked them to elect a commission to develop the whole holiday-leisure-recreation-travel-cultural machinery into something of which the nation could be proud. Enthusiastically they responded. They organized *"Folke Ferie,"* the workers' travel association of Denmark.

But as usual there was a man for the place of executive whose personal devotion and ability are responsible in many different ways for the speedy expansion of the program, and its growth along sound and imaginative lines. Johannes Sperling was the man. He *is* the *Folke Ferie*. He knew the workers and their needs, for he was one of them. He had been a stoker and a greaser. But also he picked up foreign tongues and a knowledge of other lands as a sailor. He had studied at the International People's College at Helsingör. He had had a wide editorial experience as labor editor of the *Social Demokraten*, a newspaper of international repute, for ten years. He was trusted by the workers whom *Folke Ferie* was created primarily to serve, and his organizing capacity had been proved in various enterprises. He made the project hum. It is still humming. War cries from none too great a distance intrude, to be sure, but there's forward looking work to be done, and *Folke Ferie* is going about it just the same. If the Danes can't travel as far afield as they would like to, they'll travel where they can.

It is a lively sight to see the flocks of people, young and old, standing before the windows of their *own* travel association. The expectant zest that even red tape can't entirely throttle for a would-be tourist is doubled when you know you're getting more than your money's worth, when you know that any profit goes into new improvements for the future. *Folke Ferie* is not antagonistic to the regular commercial travel bureaus; indeed, it works in collaboration with them where it seems worth while. But this is something *for* the people, *of* the people, run *by* the people; since the structure of the association gives membership rights to all patrons and the entire project is for public good.

Thousands of workers spend their holidays on farms. Farmers come into town. There are country camps. There is, at Karlslunde, a big estate that was once donated by a wealthy employer to his union, and was recently given by the union to *Folke Ferie;* it accommodates 80. In Copenhagen there's a *Folke Ferie* Hotel, a tourist's dream, with new, tasteful decorations; it is spotless, airy, light with clubrooms, books in all languages, radio, phonograph, excellent prints. Not luxurious, just good. Big rooms, as long as they last (same price as for smaller ones), cost about 75 cents per person per day. An international headquarters; in fact, *so* international that they have had to indicate the route to the dining room with signs merely depicting a pair of legs walking toward a tray of dishes!

Picture the clubroom on a recent night when the hotel was filled with delegations of unskilled workers. They had come to take courses for two weeks in arithmetic as applied to the newly formulated wage rules, so they would always know clearly to what they were entitled under the recent statutes. At suppertime they were sitting about in shirt sleeves, talking, playing games, and—many—listening to opera as it came over the radio. After dinner they all went out to a motion picture put on by the unskilled workers' union in their magnificent new building. This hotel has an air about it; it's club and home and school combined. Presiding genius of it is Mr. Strandberg, who has built his own popular personality into the enterprise. It is his affection and his pride, and nobody who knows the place will blame him.

"When a man has never taken a vacation in his life," says Johannes Sperling, "it takes a little prodding to get him started." *Folke Ferie* prods—ever so gently, so attractively, with its steamer trips, its train excursions, its opening up of new vistas, and its care to interpret what is being seen so that the full human and educational values are not lost sight of. Last year alone, 20,000 Danish workers went on trips that otherwise they never could have taken. That, for a start, doesn't seem bad. To the 20,000 it seems like something rather wonderful. It was done for them, but *they* did it too. In a true sense, *they* sell the tickets that they buy, *they* give the lectures that they hear, often *they* own the buildings which they visit. For that is cooperative effort. And *Folke Ferie* is not the least example of what can be brought to fruit by common effort for the common good.

Youth Serves the World

(Continued from page 16)

Latin American expert; Harold Fey, recently returned from the Orient; and ex-chancellor Brunning of Germany.

Once again, probably more than ever before, those in attendance at the institutes will be young people, eager to learn and to help build a world of peace.

Such a program as this, including institutes, work camps, and Student Peace Service, sponsored by the American Friends Service Committee, continues to offer year after year, sound education, philosophical and spiritual guidance, and a course of action for youth of college age and older, regardless of race, creed, denomination or occupation. Most important qualifications are sincerity of purpose, open-mindedness, good health, a willingness to live in a group on a limited budget and to work hard, and a personal spirit of tolerance and reconciliation.

Bearing witness to the three hundred year old testimony of the Friends (Quakers), these young people seek to prove, in diverse ways, that simple, loving service to man is the straight road to world brotherhood and enduring peace. They are "the students of this generation," the leaders of the next. Their field reaches beyond America. They serve the world.

Litany for Christian Unity Sunday

Pentecost Sunday, May 12, 1940

Call to Worship

Leader: I was glad when they said unto me, Let us go into the house of the Lord.

PEOPLE: Our feet shall stand within thy gates, O Jerusalem.

Leader: O magnify the Lord with me, and let us exalt his name together.

PEOPLE: Our help is in the name of the Lord who made heaven and earth.

Leader: O give thanks unto the Lord, for he is good,

PEOPLE: For his mercy endureth forever.

Leader: O Lord, open thou our lips,

PEOPLE: And our mouth shall show forth thy praise.

Service of Thanksgiving

Leader: For thyself, our Father and Friend, the Giver of all blessings, the Author of everlasting life,

PEOPLE: We praise and bless thy glorious name, O God.

Leader: For our Lord Jesus Christ, the Author and Finisher of our faith,

PEOPLE: We praise and bless thy glorious name, O God.

Leader: For the Spirit of Grace, proceeding from the Father, bearing witness of Christ, having fruit in all goodness, righteousness and truth,

PEOPLE: We praise and bless thy glorious name, O God.

Leader: For thy Church, the pillar and ground of the truth, the mother of saints in all ages and all lands,

PEOPLE: We praise and bless thy glorious name, O God.

Service of Confession

Leader: For the forgiveness of our sins of thought, word and deed, in accordance with the promise of holy Scripture; If we confess our sins God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,

PEOPLE: We beseech thee to hear us, good Lord.

Leader: For sorrow for our transgressions and for those of the whole world, whereby the witness of the gospel has been hindered and the church has been shorn of power to fulfill its high mission among men,

PEOPLE: We beseech thee to hear us, good Lord.

Leader: For pardon for our share in the weakness and divisions of the church, for our failures to be true to the teachings of our Lord, and for our lack of love for all who confess the name and authority of our Savior Jesus Christ,

PEOPLE: We beseech thee to hear us, good Lord.

Affirmation of Faith

Leader and People: I believe in God, the Father of all; and in Jesus Christ, his Son, Revealer of God and Savior of men; and in the Spirit of Holiness, the spirit of God and of Jesus. I acknowledge the Communion of all faithful people in Beauty, Goodness and Truth; the obligation to labor by word and example to attain the unity of the people of God throughout the world in the spirit of the prayer of Jesus; and I believe in the Forgiveness of sins, the Glory of Righteousness, the Victory of Love, and the Life Eternal. Amen.

The Realization of Christian Unity

(Used in the closing service of the Edinburgh Conference)

Leader: We give thanks to Almighty God, Father, Son and Holy Spirit, that we are one in our Lord Jesus Christ; not by the agreement of our minds or the consent of our wills, but by that which he, in his unmerited Grace, has done for us in his incarnation, death and resurrection, and by the gift of the Holy Spirit,

PEOPLE: We thank thee, O God.

Leader: We give thanks that he has called us into his faith, and laid upon us an allegiance to himself that is above all other loyalties,

PEOPLE: We thank thee, O God.

Leader: We give thanks for the knowledge that though we are often divided in outward form we all are the objects of the love and Grace of God,

PEOPLE: We thank thee, O God.

Leader: We give thanks that we are joined in a fellowship of thought and prayer; for prejudices overcome; misunderstandings removed, sympathies enlarged, insight deepened; and for all advance that is being made towards a common mind,

PEOPLE: We thank thee, O God.

Leader: We give thanks for the joy that we have found in sharing the treasures of worship and devotion that we even now hold in common,

PEOPLE: We thank thee, O God.

Leader: We acknowledge that our understanding of the truth as it is in Jesus has been limited by pride, wilfulness and narrowness of mind, and that our witness to the world is weakened by our divisions.

PEOPLE: Lord, have mercy upon us.

Leader: We therefore pray together to Almighty God, Father, Son and Holy Spirit, that he will forgive the sinfulness of our separation, and grant us true repentance and grace to amend our ways.

PEOPLE: Lord, hear our prayer.

Leader: We pray that Christians everywhere may be led to seek diligently for ways of manifesting in outward and visible form the unity of heart and spirit which has been granted to us.

PEOPLE: Lord, hear our prayer.

Leader: We pray that all men everywhere, in a world distracted and divided, may turn to Christ, who makes us one in spite of our divisions; that he may bind in one those whom many worldly claims set in variance; and that the world may at last find peace and unity in him; to whom be glory forever.

PEOPLE: Lord, hear our prayer.

Leader: We pray that thou wilt take away from us whatever may hinder us from godly union and concord; that as there is but one body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord.

PEOPLE: Lord, hear our prayer.

Benediction

Leader: Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church and in Christ Jesus throughout all ages, world without end. Amen.

The annual field staff meeting of the departments of missionary organizations and missionary education was held in Indianapolis. Pictured above are the members of both national and state staffs.

April Meetings In Indianapolis

INCREASINGLY what have come to be popularly known as the "April Meetings" have assumed importance in the planning of the cooperative work of the Disciples of Christ. The meetings of this year were no exception. They were well attended and were marked by a high degree of interest and by many evidences of a growing spirit of cooperation.

First in the series of meetings was the annual gathering of the field staff of the departments of missionary education and missionary organizations of The United Christian Missionary Society, held from March 27 to April 3. All but three of the women state secretaries were in attendance. Next came the meetings of the Board of Higher Education on April 1 and 2. The Board of Directors of Unified Promotion held its annual meeting on April 2. On April 3 and 4 the larger Board of Review of Unified Promotion was convened. During the week the Commission on Budgets and Promotional Relations was in session. Meeting of the State Secretaries' Association were also held.

During the Board of Review Meetings, Mr. and Mrs. James Stuart of Indianapolis were hosts at a luncheon honoring their pastor, Dr. S. Grundy Fisher, Mrs. Fisher and Miss Jean.

Reading left to right: Mr. Stuart; Ray E. Hunt of Lincoln, Nebraska; W. G. Moseley, Spokane, Wash.; Mrs. Fisher; W. F. Turner Seattle, Wash.; Dr. Fisher; Mrs. Stuart; J. Edward Moseley, St. Louis, Mo.; Mrs. Paul Preston, Mr. Preston, Indianapolis.

Board of Higher Education

The attendance at the annual meeting of the Board of Higher Education was much larger than usual. On Monday evening the members were guests of Butler University for a tour of the school, and later were the guests of President and Mrs. Robinson for a dinner in their home.

The first regular session was open to the public and was addressed by Professor Clarke G. Kuebler of Northwestern University, who spoke on the general theme of the relationship of the church college to the ongoing of democracy. Professor Kuebler has spent parts of nine of the past ten years in Central Europe and has an intimate acquaintance with the problems and situations which caused the wave of dictatorship to sweep those countries.

He pointed out that the same problems exist in America today as were found in Europe earlier, and that unless there are found adequate solutions to them, there will be danger of political upheaval here. Most of the problems concern the youth, and it is within the power of the church school to do much toward solving them.

The first business session of the board began Tuesday morning at which time the executive secretary and the treasurer presented their annual reports. Most of the remainder of the morning was taken with the business of the board. At the afternoon session, the executive secretary read a report of the changes which have taken place among the colleges of the brotherhood during the past decade.

The following officers were elected for the ensuing year: President, Wilbur H. Cramblet; Vice-President,

H. G. Harmon; Treasurer, Mrs. Maude L. Rumpler; other members of the executive committee, D. S. Robinson, Carl Agee and R. F. McLain. The following were elected members of the board for a term of three years: J. W. Woodrow, Mrs. Rumpler, Frank Gardner, H. B. Robison, W. A. Shullenberger, L. A. Hopkins, Mrs. L. N. D. Wells, M. E. Sadler, Thomas Wood, D. W. Ohern, and J. T. T. Hundley.

Unified Promotion

At the Annual Meeting of the Board of Directors of Unified Promotion on April 2, twenty-four of the twenty-five directors were present. The following officers were elected for the new year:

President, Warren Grafton, Cincinnati, Ohio; vice-president, Mrs. John Gay, Versailles, Kentucky; secretary, Virgil A. Sly, Indianapolis, Indiana; treasurer, John L. H. Fuller, Indianapolis, Indiana; director, C. O. Hawley, Indianapolis, Indiana.

The Board of Directors is composed of the following:

H. C. Armstrong, Anderson, Ind.; Geo. W. Buckner, Jr., Indianapolis; Gaines M. Cook, Cleveland, Ohio; Miss Dale Ellis, Indianapolis; John L. H. Fuller, Indianapolis; Mrs. John Gay, Versailles, Ky.; Warren Grafton, Cincinnati, Ohio; H. B. Holloway, Indianapolis; Robert M. Hopkins, Indianapolis; Harry L. Ice, Kansas City, Mo.; Mrs. H. L. McKinnon, Cleveland, Ohio; Mrs. I. E. Metcalf, Chicago, Ill.; R. H. Miller, Washington, D. C.; Wm. T. Pearcy, Indianapolis; Mrs. Ora L. Shepherd, Indianapolis; Virgil A. Sly, Indianapolis; Harlie Smith, Indianapolis; F. E. Smith, Indianapolis; Ray Smith, Akron, Ohio; Mrs. June Stanley, Lexington, Ky.; John A. Tate, Richmond, Va.; Wm. L. TeWalt, Vincennes, Ind.; L. N. D. Wells, Dallas, Texas; Bert Wilson, Indianapolis; and C. M. Yocum, Indianapolis.

The following were named as members of the Central Committee:

College group at the meeting of the Board of Higher Education.

Left to right, seated: Dr. E. S. Ames of the Disciples Divinity House, University of Chicago; Dr. D. S. Robinson, president of Butler University, Indianapolis; Standing: H. S. Hilley, president of Atlantic Christian College, Wilson, N. C.; Burrus Dickinson, president of Eureka College, Eureka, Ill.

Indianapolis Star

Indianapolis Star

Officers and directors of Unified Promotion.

Left to right, seated: William T. Pearcy, Indianapolis, chairman of the Central Committee; Mrs. John T. Gay, Versailles, Ky., vice-president of the Board of Directors; C. O. Hawley, director of Unified Promotion.

Standing: Harlie L. Smith, Indianapolis; C. M. Yocum, Indianapolis; Gaines M. Cook, Cleveland, O.; F. E. Smith, Indianapolis, all members of the Central Committee; Virgil A. Sly, secretary of Board of Directors.

Wm. T. Pearcy, chairman; Gaines M. Cook, Mrs. Ora L. Shepherd, F. E. Smith, Harlie L. Smith, Virgil A. Sly, and C. M. Yocum.

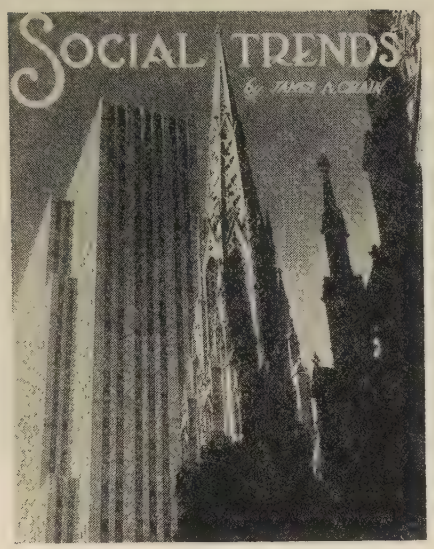
The Board of Review of Unified Promotion met on April 3 and 4. This group is composed of thirty representatives of the churches, ten ministers, ten laymen and ten lay-women nominated by the International Convention, and the secretaries of the agencies and institutions cooperating in Unified Promotion. There were 136 members of this board present. Dr. W. A. Shullenberger, chairman of the Commission on Budgets and Promotional Relationships, presided over these sessions.

On July 1, the fourth year of the 5 Year Program of Advance begins. It was determined to make the emphasis for the fourth year, "The Church in Its World Mission." The following year will complete the Five Year Program. It was voted to launch a special effort to achieve the financial objective of the fifth year. The basis of such an appeal is to be the needs of the work.

A committee of Sunday school superintendents and leaders reported on how to increase the number of schools participating in the observance of special days. The number has decreased since 1925. The necessity of solving this problem was frankly faced.

The Stewardship Committee reported plans for the observance of Stewardship Year, 1940-41, by the churches of the brotherhood.

It was the feeling that against the forces of greed, covetousness and cupidity the Christian specific is stewardship. The idea of a greater Stewardship Year is offered as an approach to an all-powerful and all-loving Creator with the daring hope that the commitment and sacrifices of his children may be the channel through which redemption and salvation may come to modern civilization. The year of stewardship begins July 1. The cooperation of the churches is necessary if it is to be fruitful.



A Study in Housing

THE sort of constructive civic service that can be rendered by an alert and intelligent group of public spirited citizens is demonstrated by the Citizens' Housing Committee, of Indianapolis, Indiana. Notwithstanding the fact that the state legislature in March, 1937, passed a State Housing Law, under the provisions of which cities may establish local housing authorities, Indianapolis has no such agency. Eight Indiana cities have taken advantage of the law, but in Indianapolis the influence of real estate boards, apartment house owners' associations and other groups with a vested interest in the housing situation, have successfully prevented the launching of any civic housing program, though the United States Housing Authority, without local assistance, has put in Lockefield Gardens, a $3,500,000 Negro housing project. The Citizens' Housing Committee undertook to bring the facts to light in order that the community might see exactly what the housing situation is.

In a report recently issued by the executive committee, of which Dr. Exie Welsch is chairman, the fact of need is shown. A recent survey reveals that less than 1% of the rental dwellings in the city are vacant, nearly all of which belong either in the higher rent or in the sub-standard classification. Very few decent low-rent properties were found available. Records show that between 1934 and 1939 some 3,800 new dwelling units were built in the city. But during the same period 1,702 were demolished, 674 were destroyed by fire and approximately 600 condemned and placarded as unfit for human habitation. This leaves less than 900 new dwelling units to care for a population increase of 26,000 persons (some 7,500 families).

Beyond the problem of shortage is the question of the fitness of the rental housing that is available. Of the housing situation the Committee's report says: "Like nearly every other city it boomed and spread out with each cycle of prosperity and its old areas were abandoned to the forces of deterioration and speculation. But unlike many other cities, a large part of the growth of substandard housing in Indianapolis resulted from the deliberate development of "investment slums" which were permitted to be built without any regard for proper standards, facilities and regulations." In 1934 a Real Property Inventory made by the U. S. Department of Commerce showed that out of 79,623 residential structures:

17,226 were over 40 years old
16,447 were in bad condition, requiring major or structural repairs and were unfit for human habitation.

Of a total of 110,416 structures studied, 30,267 (27.5%) rented for less than $20 per month and another 26.4% for a rental of between $20 and $30. Practically all of the dwellings in the first classification were substandard and many of those in the second. The same study revealed:

15,533 dwelling units overcrowded
14,519 had no running water
7,160 had neither gas nor electric light
21,712 had no indoor toilet
35,383 had neither bath nor shower.

The economic cost of slum areas was revealed by a study made by the Community Plan Committee of the Indianapolis Chamber of Commerce in 1933, assisted by the Bureau of Social Research of Indiana University. Maps were prepared showing the cost of municipal services by census tracts. It was found that eleven of these areas, within which lived 37,943 persons (10.4% of the population) consumed 26% of the costs for city services. Persons living in these areas received:

30% of the city hospital service in 1932
24% of the venereal disease clinic treatments
35% of the public relief expenditures
25% of the Family Welfare budget
16.7% of cost of fire protection
36% of the police expenditures for felonies
24.9% of the misdemeanor cases on probation.

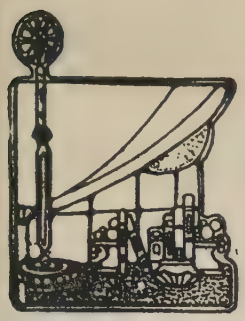
In 1939 a survey of a single census area in the slum area showed that of 3,197 dwelling units:

1,716 are substandard
1,501 share sanitary facilities
609 need major repairs
100 are totally unfit for habitation.

Another area, 26 blocks long and 11 blocks wide, comprising the downtown area, surveyed in 1939 showed 6,448 residential units of which:

2,961 (46%) have no private toilets or bath
2,887 are substandard
267 are totally unfit for habitation
1,621 are over 35 years old
178 families are "doubled up".

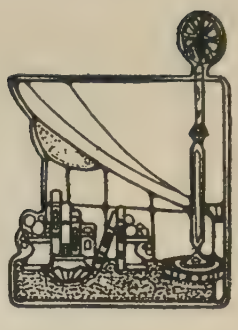
In 1939 the Marion County Juvenile Court handled 5,080 cases of delinquency. Eighty percent of the children involved in these cases came from slum areas. Overcrowding is one of the principal causes of delinquency. Children forced into the streets for recreation find the path to delinquency easier to follow than the path to good citizenship. In dollars and cents slums are costing the citizens of Indianapolis for free service in the City Hospital, for public relief expenditures, for fire and police service, for juvenile delinquency, probation and crime. For Christian people who are trying to build human personality, family life, community and national life into the pattern of the Kingdom of God, slums, bad housing and lack of proper recreational facilities for children and young people are barriers that must be removed.



Book Chat

Germany — Negro Grapes of Wrath — Eddy Volume

By C. E. LEMMON



DR. JAMES T. SHOTWELL has written an excellent treatise that every citizen should read on *What Germany Forgot.* He challenges categorically the post-war habit of blaming all discomforts on the Versailles Treaty. The tendency for a defeated nation, or even a troubled nation, is to find some scapegoat upon which to blame its frustrations. This was the attitude of post-war Germany toward the Treaty of Versailles and especially toward the so-called War Guilt clause. According to Dr. Shotwell, the War Guilt clause did not exist. There was a simple statement outlining the responsibility of Germany for the devastation in Northern France and Belgium as the legal premise for reparations.

The book is written with complete understanding of and great sympathy for Germany. It has a clear insight into the social psychology of the post-war situation. Dr. Shotwell thinks that Germany forgets the war in remembering the Treaty. There were many bad elements in the Treaty; but to use it as a scapegoat, glosses over the facts of the war, the dislocation of economy, the destruction of materials, the loss of life, the slaughter of political and social values. The picture of the statesmen of Versailles as evil old men trying to wreck vengeance on Germany is not true. President Wilson, Lloyd George and Clemenceau all weakened their positions at home because they were too lenient rather than too severe. Had public opinion permitted they would have perfected a more liberal treaty and produced a wiser document. It is the war and not the treaty which ruined Germany. All nations are likely to make the same mistake. A war is devastating to the victors and ruinous to the defeated. The true culprit was not the Treaty of Versailles, but old man Mars himself.

We predict that when it is widely read, *Native Son* by Richard Wright will come in for much the same criticism as *Grapes of Wrath,* and do as much good in calling attention to one of our terrible social problems. It is not a book for the squeamish. The author is a young Negro. Critics everywhere are saying that it is the most notable work of fiction yet produced by a member of that race. It is the story of a Negro boy, reared in the Negro section of Chicago, the most energetic member of a good Negro family, whose social and economic frustrations lead him to a life of crime. It would be a good book for all judges, police officers, and prosecutors who have to deal with the Negro to read. It is not a nice book and it does not deal with a nice problem. Nevertheless, it is important as an emphatic statement of a problem baffling alike to both the whites and the blacks.

Sherwood Eddy is a great prophet of religion. With untiring zeal he has gone about the world preaching religion and making observations on the triumphs of religion. These observations he has brought together in a volume called *I Have Seen God Do It.* "I have seen God work" says Eddy in successive chapters in America, in Great Britain, in Czechoslovakia, Russia, China, India and Japan. He cites his own experiences as an undergraduate in Yale under the influence of Moody and Mott, his work in India as a missionary, his travels throughout the Orient as a Y.M.C.A. secretary, and his many visits to various countries with the Eddy seminar. He discusses his experience in the answer to prayer, his belief in God working in history and social change, and God at work in our war-torn world. It is an excellent book, concrete, vivid and sincere.

We would like to inject here a pet peeve. We wish religious writers would leave "God" out of their titles, unless their books are a direct discussion of theism. The late Peter Ainslie wrote an excellent story of his first twenty-five years in Baltimore under the title, *Working With God.* He would have sold twice as many books if he had called it simply "Twenty-Five Years in Baltimore," and the spiritual message he sought to convey would have been even more emphatic. Since then we have noticed such titles as *God and These Times, God and The Common Life, God The Creator,* and Eddy's *I Have Seen God Do It.* All of these titles could have been improved by a little more thought.

Theology and Modern Life is a volume honoring Dr. Harris Franklin Rall, professor of Theology in Garrett Biblical Institute. The eleven contributors are all colleagues or former students of Dr. Rall. There is no attempt at a unified presentation, and each man expresses his own convictions. Albert Cornelius Knudson writes on the Christian doctrine of man and takes sharp exception to much of our present-day pessimism. Eugene William Lyman has a chapter on the Realistic Movement, which will help those who have trouble understanding Reinhold Neibuhr and Paul Tillich. Bishop Francis J. McConnell has an essay on the problem of evil. The editor of the book, Paul Arthur Schilpp, writes on a rational basis

(Continued on page 46)

CONF

Christian Youth In F

CHRISTIAN youth around the world are ma conscious of a world fellowship through Young People's Conferences. Christian a tudes of interracial and intercultural understand and appreciation are sought. Practical ways establishing a Christian peace throughout the wo are studied. In these ways and in others, young p ple's conferences build for world brotherhood.

In conference special interests, hobbies and cr build for Christian attitudes as young people f new friends and new interests. Negro young pec have conferences of their own, continually signific by the seriousness of purpose on the part of students.

Group worship becomes meaningful and vita our youth as they actually plan and lead their c

Above: Group of stamp collectors comparing their prizes with a foreign missionary in a Canadian conference.

Below: Morning watch for one attending a Negro conference.

Above: Future adult leaders are in this intermediate group.

Below: Chinese conference students take their setting up exercises.

Below: Sunrise communion service.

NCE

Around the World

in services. Future church leaders actually others as they study such courses as "Teaching ren in the Local Church."

ıe personal religious life of both the students culty members is deepened through individual ation and worship. Mental horizons are broad- world Christian fellowship developed, Chris- riendships cemented. Wholesome recreation ght as a necessary development of Christian ıality.

ıe values of the Young People's Conferences t be estimated. As one Filipino father said his boy had returned home from one, "I am nkful for what my boy learned at Currimao. ıs changed so much."

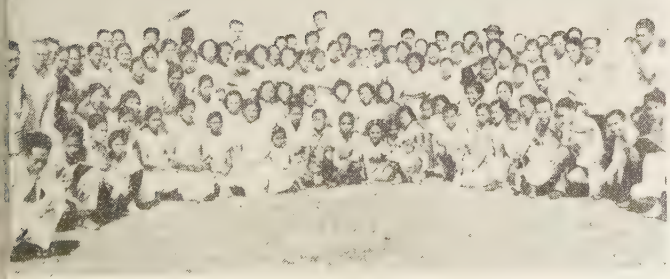
Above: These Puerto Rican Juniors ate out-of-doors

Below: Mexican girls learn wholesome recreation in an Indian dance.

Above: Friendship circle, significant of any conference.

Below: Christian students' conference at Currimao, Ilocos Norte, of the Philippine Islands.

Below: These Mexican boys are learning of Kagawa.



The Conquering King

A Service for the Dedication of Gifts on Children's Day

By GRACE W. McGAVRAN*

Decorate with flowers. In the center back of the platform have your largest Christian flag, with an electric fan so placed behind and below it, that its folds are constantly stirred and raised enough to show the cross upon it. The flag should be attached to a flag-pole, NOT strung across the platform wall. To one side of the platform there should be a reading desk for the Reader. To the other side an altar table for offerings. An offering plate, flanked by two low bowls of flowers, may be upon it.

A Reader, and four Young People to read in unison, will be needed. The Young People may sit upon the first seats in the audience. The children should all be seated in the front center section, and be ready to sing as indicated.

Prelude.—"Ellacombe" (Hosanna, Loud Hosanna) played with spirit and in strict time. During this prelude the children and others may all come in and, when in place, sing. Or, if already in place, let it be played through once before they sing.

Children singing—(to the tune "Ellacombe.")

All glory, laud and honor, to Thee, Redeemer, King,

To whom the lips of children made sweet hosannas ring!

The people of the Hebrews with palms before thee went;

Our praise and prayer and anthems before Thee we present.

Reader.—Psalm 96:1.

Four Young People (answering with fervor) Psalm 96:2, 3.

Reader.—Psalm 98:4.

Children.—(singing)

Thou didst accept their praises, accept the prayers we bring,

Who in all good delightest, Thou good and gracious King!

All glory, laud and honor, to thee, Redeemer, King,

To whom the lips of children made sweet hosannas ring!

—Tr. by John M. Neale, 1854.

Reader.—John 21:15.

Young People.—(speaking with assurance) Matthew 28:19, 20.

Congregation.—(if this is in the church books, otherwise the children alone sing.) "We've a Story to Tell to the Nations."

Reader.—Let us bow our heads in prayer.

Young People.—(praying reverently in these words)

O Lord of heav'n and earth and sea,
To thee all praise and glory be;
How can we show our love to thee
Who givest all?

To thee from whom we all derive
Our life, our gifts, our power to give,
O may we ever to thee live,
Who givest all.

—Christopher Wordsworth, 1863.

Children.—singing to the tune "Webb" (Stand Up, Stand Up for Jesus) with enthusiasm and vigor and joy.

The whole wide world for Jesus!
This shall our watchword be;
Upon the highest mountain,
Down by the wildest sea
The whole wide world for Jesus!
To him shall all men bow,
In city or in prairie—
The world for Jesus now!

(Department representatives come forward as this next stanza is sung, and take their places, profile to the audience and facing the altar-table.)

The whole wide world for Jesus
Inspires us with the thought
That all God's wandering children
Have by his love been sought.
The whole wide world for Jesus!
O faint not by the way!
The cross shall surely conquer
In this our glorious day.

—J. Dempster Hammond, 1880.

Young People.—(softly, in unison, while representatives of adult departments lay their gift on the offering plate)

The whole wide world for Jesus! So may it be. And yet, we know that only as we who love and serve him are willing to sacrifice and to give that others may have the message, may our prayer come true.

Young People.—(softly and in unison while representative of the Young People's department—Young People, Seniors and Intermediates—come forward to lay the offering on the altar).

The Conquering Christ! So may He be! Yet upon our young people, whose lives lie before them to make this our day a day of defeat or a day of victory, is the challenge laid. With their gifts may they give themselves to service for the King.

Young People.—(softly and in unison while Juniors lay their gift with the offerings of the others.)

Children of God, children of the church! They, too, who love and follow our Lord are ready to do their share that every child the whole world over may march beneath the banner of love.

Young People.—(softly and in unison while Primary and Beginners children—and Nursery if they have a gift—add their gift.

Even these, our smallest ones, who love Jesus and sing the praises of God bring their gift of love, that other small ones, the world around may hear of God's care and come to love Him who called the children to His side.

Reader.—Let us pray! (Representatives of departments remain facing the altar table as all bow in prayer.)

O Lord of all the earth, who didst so love the children of men that Thou didst send thy Son, our Lord Jesus, to bring to the world the message of salvation, bless today the gifts we bring. May our service to thee not end with our gifts, but may our lives so shine with the light, that the Lord of light and life may become known to man and the world that walks in darkness know the light. In His name we ask. Amen.

(Representatives of departments march quietly and in order from the platform as the following stanza is sung.)

Children.—(singing as before)

The whole wide world for Jesus!
The marching order sound;
Go ye and preach the Gospel
Wherever man is found.
The whole wide world for Jesus!
Ride forth, O conquering King,
Through all the mighty nations
The world to glory bring.

Benediction.

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* Writer in the field of missionary education. Book rights reserved.

Evangelism Goes to the University Campus

By JESSE M. BADER*

T. Z. Koo of China, one of the leaders from overseas, is greeted by students and faculty members. Dr. Koo was a delegate at the Madras Conference.

JOHN WITHERSPOON, long ago president of Princeton, said, "Every gownsman is a potential legion for God." How true this is. So many potenal leaders of America's tomorrow are on ie American campus today. Of the ames in "Who's Who," eighty-six per ent are college-trained men and women.

That religious life on the campus today as in the nation at large—has been at low ebb, can hardly be denied. Evience multiplies that the time is ripe for fresh religious movement among stuents. Many are seeking a controlling fe-purpose and an inner satisfaction hich they do not possess. Aimless living palling upon them; they crave an biding loyalty for their lives, great nough to command their sacrificial deotion. They desire light on the baffling tuation in which they, along with the est of the world, are involved. They are oncerned to know what Christianity ally is, what it has to say and what is s relevance to the problems of their ves. Many more students are in a mood vague wistfulness, wondering whether hristianity has anything vital to offer. he number of those who actively oppose show a callous indifference toward all eligion seems to be declining.

To help meet this need the University hristian Mission was brought into existnce. It was a direct outgrowth of the ational Preaching Mission held in 1936-7. As a part of the four-day program in ach center, the Missioners addressed udents in many colleges and universities. During this experience it became quite evident that the religious attitude of students had changed decidedly from what it had been previously. Instead of the former blasé attitude, the air of sophistication and expressions of disillusionment on the part of many students concerning religion, there was to be found now, an open-minded, deeply interested and spiritually hungry student body. Something had happened. Attitudes had changed.

A National Committee of thirty was organized and sponsored by the Department of Evangelism of the Federal Council of Churches. This committee was formed by the official appointment of representatives from four national organizations working among students. The National Intercollegiate Christian Council; the Student Volunteer Movement; the National Council of Church Boards of Education; and the Federal Council. This Committee met and worked during a period of eighteen months to prepare for the Missions before the first campus was visited.

Forty-six campuses have been visited. An average of sixteen speakers have participated in each Mission. In all, some one hundred and ten different speakers have participated. Each Mission began on a Saturday afternoon, usually with a retreat, and concluded on the following Friday with a convocation.

It is a matter of deep significance that about two-thirds of the campuses visited have been state institutions. It should be pointed out that no one denomination would have been able by itself, to hold a Mission on the campus of a land grant university, but when the churches have gone unitedly through the Federal Council, with the Christian Message, they have been welcomed warmly. We cannot remind ourselves too often that there are some things which the churches can do unitedly which they cannot do separately.

The dominant purpose of this significant enterprise as the Missions have gone from campus to campus during these last two years among a quarter of a million students, for the most part, is found in the Statement of Purpose in this sentence, "to lead students and teachers to a vital faith in God as revealed in Jesus Christ, the Saviour and Lord of Life, and to a thorough personal commitment to his cause in the world." Commitment to God in Christ has been the supreme aim of the Mission. Only by holding this central objective continuously before it, has the Mission been able to succeed in doing justice to what is at the heart of Christianity.

The students and faculty were reached through convocations, in classrooms, sororities, fraternities, dormitories, cooperatives, seminars, evening public meetings, churches, interest groups and personal conferences. It is the consensus of opinion on the part of many that the best and most effective work was done in the evenings with groups of students living in sororities, fraternities and dormitories. Sometimes the speakers stayed with these groups until midnight answering serious questions and discussing the relation of religion to life. If anyone thinks that the student of today is not eager to know more about Christianity and its ability to meet his needs and how it can be applied to every day living, it is quite evident he does not know what the modern student is really thinking.

Too much cannot be said in appreciation of the speakers. Without them the Missions would have been impossible. The entire group served the Mission sacrificially and devotedly. On the campus they gave of themselves unstintingly from early morning until late at night.

One of the most effective parts of the Mission program was the daily breakfast,

(Continued on page 44)

* National Director, University Christian ission. Secretary of Evangelism with the ederal Council of Churches.

. Stanley Jones, India, was one of the many outstanding leaders of the University Christian Mission.

The Passing of M. H. Gray

A BELOVED and faithful servant of the brotherhood and of Christ was Brother M. H. Gray, former treasurer of the Board of Church Extension, who died in a hospital in Santa Monica, California, on March 25, 1940, from a heart attack following a siege of pneumonia.

Mr. Gray was born in Independence, Missouri, January 10, 1869. He was brought up in a Christian home and the public schools of Independence, and with his family attended the Christian Church of that city. His mother was a deeply religious woman, and an ardent supporter of the Christian Woman's Board of Missions of her day. In early manhood Mr. Gray became a member and a deacon of the old First Church of Kansas City, under the ministry of Dr. Frank Richardson.

From the commission business Mr. Gray was called to the treasureship of the Board of Church Extension, whose headquarters at that time were in Kansas City, on July 1, 1910, and served until his retirement March 1, 1937. He was a most efficient treasurer of the brotherhood's Church Extension funds. The leaders of our churches throughout the nation, and especially his associates here at the Indianapolis headquarters, loved Brother Gray and mourn his passing.

Mr. Gray was known among our churches not only as the treasurer of the Board of Church Extension, but as the father of Miss Cammie Gray, one of our missionaries in China for the past twenty-four years.

Upon his retirement Mr. Gray took up residence in Los Angeles and membership with the Wilshire Boulevard Christian Church. Dr. M. Howard Fagan, his pastor, preached his funeral, and his remains were laid to rest in beautiful Forest Lawn Memorial Park at Glendale, California. Aside from his daughter, M. H. Gray, Jr., of Alhambra, California, survives him.

M. H. Gray

Memorial services were held for Brother Gray in Graham Chapel of Missions Building, Indianapolis, on March 27.

—JOHN H. BOOTH.

College Commencement Announcements

Atlantic Christian College
Wilson, North Carolina

Baccalaureate Sermon—May 26, President H. S. Hilley.
Commencement—May 27, Dr. Charles Clayton Morrison, Chicago, Illinois, speaker.
60 members of the graduating class.

Bethany College Bethany, West Virginia, Centennial Celebration

Baccalaureate Sermon—June 2, President Wilbur H. Cramblet.
Commencement—June 3, Dr. Burris A. Jenkins, Kansas City, Missouri, speaker.
60 members of the graduating class.
June 1, Gov. Homer A. Holt of West Virginia will address the alumni on the occasion of the observance of the 100th birthday of the college.

Butler University
Indianapolis, Indiana

Baccalaureate Sermon—June 9, Dr. Roy Ewing Vale, speaker.
Commencement—June 10, Speaker to be announced.

Chapman College
Los Angeles, California

Baccalaureate Sermon—June 2, at 3:00 P. M., Dr. Cleveland Kleihauer, speaker.
Commencement—Vierling Kersey, Superintendent of Los Angeles Public Schools, speaker.
40 in graduating class.

Christian College
Columbia, Missouri

Baccalaureate Sermon—May 26, 8:00 P. M., T. H. Mathieson, speaker.
Commencement—May 29, 10:00 A. M., speaker to be announced.

Culver-Stockton College, Canton, Missouri

Baccalaureate Sermon—May 26, Dr. George Walker Buckner, Jr., Editor of WORLD CALL, speaker.
Commencement—May 28, Clevins Davis, National Broadcasting Company, New York City, speaker.
30 in graduating class.

Drake University, Des Moines, Iowa

Commencement—June 3, J. Edgar Hoover, speaker.
Dr. Frederick Marriott of the University of Chicago will give a concert on the chimes on the campus the morning of commencement.

Disciples Divinity House, The University of Chicago, Chicago, Illinois

Convocation—5:00 P. M., June 10, Dr. Burris Jenkins, speaker.

Eureka College, Eureka, Illinois

Baccalaureate—June 9, speaker to be announced.
Commencement—June 10, speaker to be announced.
30 in graduating class.

Hiram College, Hiram, Ohio

Baccalaureate—June 9, 3:00 P. M., President K. I. Brown, speaker.
Commencement—June 10, 10:30 A. M., Dr. Rufus Matthews Jones of Haverford, Pennsylvania, speaker.
60 in graduating class.

Lynchburg College, Lynchburg, Va.

Baccalaureate—June 2, Dr. R. H. Miller, Washington, D. C., speaker.
Commencement—June 4, Dr. Sidney B. Hall, Superintendent of Public Instruction, State of Virginia, speaker.
34 in graduating class

Phillips University
Enid, Oklahoma

Baccalaureate—May 26, J. Barbee Robertson, speaker.
Commencement—May 27, speaker to be announced.
125 in graduating class

Texas Christian University
Ft. Worth, Texas

Baccalaureate—June 2, 11:00 A. M. Dr. W. D. Daugherty, Waco, Texas speaker.
Commencement—Monday evening, June 3, Judge Tom L. Beauchamp, speaker
175 in graduating class

Transylvania College
The College of the Bible
Lexington, Kentucky

Baccalaureate—June 2, speaker, Raymond F. McLain, president Transylvania College.
Commencement—June 3, Dr. Edward Scribner Ames, speaker.
90 in graduating class of Transylvania 9 receiving the Bachelor of Divinity Degree from the College of the Bible. This is the 75th anniversary celebration of The College of The Bible, and speakers for that occasion include Henry Sloane Coffin, Edgar DeWitt Jones, Stephen J. Cory, A. W. Fortune, H. B. McCormick, and others.

William Woods College
Fulton, Missouri,—Golden Jubilee Year

Baccalaureate—May 26, Dr. Burris Jenkins, speaker.
Commencement—May 27, Miss Mary Margaret McBride, New York City speaker.
There are several special events planned for the observance of the 50th anniversary of the school.

Station UCMS Broadcasting

N March first, Galen Lee Rose of Fresno, California, became the direc- r of religious education for California orth, succeeding R. W. Coleman. Mr. ose is well known among national oups as well as in North California as a able minister and a capable leader. e received his A.B. degree from Drake niversity, his Master's and B.D. from e Pacific School of Religion, following hich he was also honored with the Doc- r of Divinity degree from this same in- itution. Mr. and Mrs. Rose have three ildren: Galen, Jr., a student at Fresno ate College, Lois Jean, 13, and Shirley nn, 10.

At the April meeting of the board of ustees of the United Society, Cecil A. rman was chosen as the director of re- gious education for North Carolina. r. Jarman is the professor of religious lucation in Atlantic Christian College, ilson, N. C.

From Puerto Rico comes word that iss Cynthia Pearl Maus, who has con- icted five Fine Arts Institutes and as- sted in conferences and conventions ring the winter months in Puerto Rico, iled from there on April third. She as to spend two weeks in Cuba, and om there will go to Miami, Florida. iss Maus expects to reach Indianapolis out May 18, where she will remain ntil the middle of June. After July first e will be making her home in Califor- a. Miss Maus reports that the winter Puerto Rico has been a very enriching perience for her.

P. D. Sukhnandan, a surgeon at the ungeli Hospital, India, will arrive in e United States about May 19 on the S. "Tatuta Maru" with Mr. and Mrs. aum, missionaries returning home on rlough. Dr. Sukhnandan's reputation s a brilliant surgeon has spread far and ide. People come from hundreds of miles away to receive his services. High caste people, who have looked down on Satnamis and Chamars for hundreds of years, now come to this skilled physician who never operates without first offering a prayer in Jesus' name. Six hundred major operations a year are done by Dr. Sukhnandan. He is chairman of the Mungeli church board. Dr. Sukhnandan's life and witness are constantly before his people. He is coming to this country to study, looking forward to his return for even more effective medical work among his own people.

S. Maqbul Masih will soon return to his family in India from whom he has been separated two years. Awaiting his return are, left to right, Suniti, age 9; Mrs. Masih; Prem, age 10, and Mrs. Phillips (seated), Mrs. Masih's mother.

The missionaries returning to Africa, Mr. and Mrs. E. A. Johnston, Miss Goldie Ruth Wells and Mrs. Lillie B. Hedges, reached Leopoldville, Africa, on March 26. They had many interesting experiences in Dakar while waiting for passage on from Dakar. The trip on the freighter was far from equalling an ocean liner, but these folk are happy to be back in their chosen field.

J. Merle Davis, director of the department of social and economic research and counsel of the International Missionary Council, visited Mexico during March. He had the privilege of spending four days with our missionaries and churches in Aguascalientes and Zacatecas, and attended a Bible Institute that Mr. Kepple arranged at the San Antonio Ranch Church.

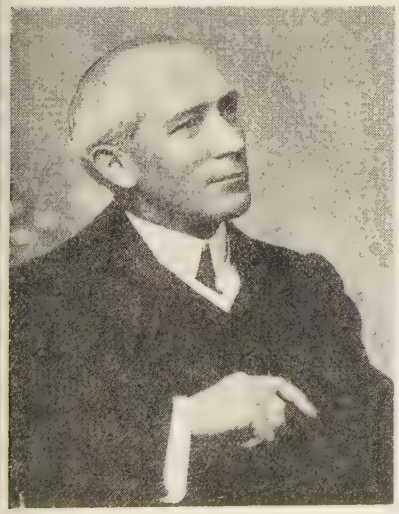
J. H. Thomas passed away on March 29. He was the principal of Piedmont Institute for many years, and has since been pastor of the Negro congregation at Martinsville. Mr. Thomas was one of the most able and faithful men of the Negro leadership.

The Home Missions schools have announced their commencement dates: Livingston Academy, May 1; Hazel Green Academy, May 20; Southern Christian Institute, May 28; Jarvis Christian College, May 29. All campuses heartily welcome all visitors.

Mrs. T. N. Hill, missionary to India just returned for furlough, is recovering from a serious operation performed early in April. She is in the Methodist Hospital, Indianapolis, Indiana.

At the April meeting of the Trustees, Miss Bertha Park was granted a year's leave of absence as state secretary of missionary organizations-education in Ohio, to render missionary service in the Orient. Miss Park served as a missionary

(*Continued on page* 47)



W. Remfry Hunt (left) and Mrs. Hunt (right) are celebrating their fiftieth year of missionary service. Mr. Hunt went to China in 1889, and Mrs. Hunt in 1891. Since retirement they have made their home in Los Angeles. "We live for China," says Mr. Hunt. "It will be a great Christian leader among the nations in Asia."

Miss Zonetta Vance, *Good Indian*

By RUTH H. YARBOROUGH*

"A few feet below the surface we struck a strata of solid rock." The dramatic pause that ensued was not for dramatic effect, for the modest speaker was patently incapable of such artifice. "But . . . I just blasted through and went on digging the well. We had to have water, first off."

On a morning in December I walked into a classroom in Dallas' Central Christian Church, just in time to hear Miss Zonetta Vance—Miss Vance, of India—make the above man-sized statement. "I just blasted right through. . . . We had to have water," she said. And again, almost at once, "I built a road to the village. We had to have supplies." At the outset I did just what you would have done. I stifled a smile! She is so fragile, so gentle. But soon I was taking it all without mirth or misgiving—just as you would have done. She *could* dig a well or build a road, this little Good Indian; or nurse an ailing, half-famished brown baby into sturdiness, or combat the age-old prejudices of India, or do any of the teeming, difficult tasks of the missionary; and all with a calm and confidence and downright devotion that should imply much to the people who are most concerned with the "problem of India."

The well which was hindered (but not ruined) by the strata of solid rock is the well around which the Sumankhetan Vocational School for Girls, at Pendra Road in Central India, is now built. In 1930 the government had granted a tract of twenty-five acres—raw acres—for the vocational school project. Our Christian Board of Missions had set aside certain funds. Thus you and I and the government of Great Britain have a slight stake in this great undertaking, and you and I and the government of Great Britain would inevitably be enchanted with the little lady who put it over for us.

The rock-rimmed well at Sumankhetan is fairly symbolical of the entire enterprise. Miss Vance and her coworkers have had to blast through difficulties, prejudices, superstitions, obstacles—material and spiritual—at every stage of their building. The well was merely one. Or the road through the jungle-like undergrowth. There were her first buildings for another instance.

Miss Vance began with three buildings for teaching, and six cottages for the girls, all built after the manner of the native mud house, since mission dollars must cut a wide swath. The inexpensive native buildings served admirably until the rainy season set in. Now, the rainy season in India means rain. And more and more rain. The mud houses were about to melt away! "I had to devise a sort of plaster," Miss Vance casually explains. "We experimented and found that cement and sand, washed on very thinly, waterproofed them pretty well." When you are in India and building ambitiously on a fairly unambitious and inelastic budget, you soon learn to meet a situation with the material at hand.

"When we did get through the rock, it proved worth the effort. We had an everlasting rock wall and an unfailing well."

A store room was next built, and a shop. A large, well-equipped shop, since Sumankhetan's girls were to learn handicrafts from *A* to *Z*. Gardens were laid out, for "gardens are 'musts' in overcrowded India." Gardens were indeed musts at Sumankhetan, since one primary aim of the institution was to teach Indian girls not only what to feed a family, but *how* to feed a family, and that "how" has largely to do with securing the scarce and inadequate food with the scarce and inadequate cash at hand. Imagine a laborer who earns eight to twelve cents a day. Imagine that laborer's harried wife, trying to feed her swarming, hungry brood on this stipend. You'll begin to see why gardens are "musts," and you'll begin to have some small insight into what these optimistic Christian teachers essayed.

With the more necessary buildings finished and two teachers secured Sumankhetan was ready to open its doors. Right here Miss Vance and her teachers came up against the toughest "stone wall" of the lot—the traditional set of the Indian mind against the philosophy of vocational education. "The initial enrollment had to be limited to fit the incomplete plant; therefore, I innocently assumed a difficult weeding out of applicants and the difficult disappointments that would ensue." "How did you make your selections?" I asked. But selection was scarcely a problem. In the beginning Sumankhetan had to coax its students. Parents wanted mission-education for their daughters, all right, but in India education and working with the hands are diametrically opposed concepts. The educated "toil not, neither do they spin." Furthermore, the chief end and aim of education is to better one's social standing. A personable daughter might hope, with benefit of a decorative education, to marry into a higher caste. But what about this new education? What about these women who proposed teaching girls to work? Better homemaking would have its advantages, but would it attract a suitor from the caste above? No, the idea would not do. It distinctly would not do!

However, there are pioneering spirits, even in a tradition-bound land. There were those who could see that to learn to live more fully within one's own caste is, in its way, a raising of caste. Sumankhetan opened on June 25, 1931, with fifty girls, crowded into six cottages. It was expected that each cottage group should be a self-sufficient household. Duties were rotated, so that each girl might become practiced in every household function. Each week a small sum—at least, so it seems to us; actually, it was more money than these girls had even seen before—was placed in the hands of the cottagers. Eight annas (sixteen cents) per week for each girl was the food allowance. In addition, each cottage was given two rupees (thirty-two cents) for lights, fuel, etc. "This amounts to somewhat less than a dollar a month for each girl for food, fuel and the upkeep of cooking utensils and the like," Miss Vance says.

Garden projects and handicrafts tied naturally into this cottage plan of living. In the shop things could be designed and made that would beautify the cottage and add to their comfort. If the cottage garden-plot flourished, well and good. Food grown is food that need not call for precious annas. If, even, a surplus was produced, that surplus could be bartered or sold for added cash.

"The girls soon became adept at handicrafts and reasonably adept at management, although they were spending their first money. They didn't have too much difficulty, after a little instruction, in the practical side of management. But

* Mrs. Yarborough was inspired to write this article after having heard Miss Zonetta Vance, retired missionary to India, speak in Central Christian Church, Dallas, Texas. Mrs. Yarborough is a teacher in Southern Methodist University, Dallas

·e the Good Indian chuckles remi-
cently, "the trouble we had with our
ɔkkeeping!

In our arithmetic classes we could
ch them to add four and two and
·en. Abstract numbers. But when it
ne to adding, in their household ac-
ınts, four annas for this and two for
.t—well, they just mired down! The
lian woman has had no experience in
ating figures to life."

nus did the great experiment at Pen-
ıdra Road have its inception. As is
en the case, the first hurdles were
·dest. Unquestionably, the work was
own best advocate. Those first fifty
ls went home to apply the lessons of
anliness, thrift and management in
ir own pathetic homes. What uphill
rk they must have had, those first
ls. They married and made better
nes than their sisters about them.
eir babies were less sickly and hungry
in the pitiful average. . . . Slowly, the
w idea of education began to nibble
the thick wall of ancient misconcep-
ns. I think of what Miss Vance said,
ite without thought of moralizing.
ent the well she said, "But when we
l get through the rock, it proved worth
effort. We had an everlasting rock
ll and an unfailing well."

Sumankhetan has grown and pros-
·ed. Classes in child-care, nursing—in
ery phase of wholesome living—are
w filled to overflowing. Buildings have
en added from time to time; three ad-
ional school buildings, cottages to fif-
n, two added store-rooms, a hospital
l their own open market (the first
ls had bartered in the village market).
October of last year when its founder
le the school farewell, eighty-five for-
rd-looking, hopeful Christian girls
re enrolled. "This was my last build-
;," Miss Vance said a little wistfully,
she showed me a picture of a neat
cco cottage, the hospitality house for
iting missionaries. This building was
ished in February, 1938; and in Octo-

Freedom and contentment characterize the life of girls living in this modern school. Few bells and few rules to disturb their peace of mind. Homemaking is the aim of Sumankhetan school, and the girls are learning that art by doing. Here is one of the present cottages with some of the girls of the school.

ber of that year Miss Vance sailed for home. Home? I think perhaps she sailed *from* home, for much of her heart is still in India.

One thing she would want emphasized about this array of new buildings: The school *built* them. That's another sort of thing from having them built for the school. "Girls making roof tile," is the caption on one picture she gave me. Or, "Girls painting outside walls of their cottage." Girls making chairs . . . or baskets . . . girls learning to make much from little!

Sumankhetan now faces the problem of selection. More and more young women, of increasing aptitudes and talents, seek admission. In widening orbits, its influence is being felt in Christianizing and humanizing India, "that complex subcontinent, home to one-fifth of the human race."

In ever-widening orbits, because this Christianizing influence started from the heart. Miss Vance deeply loves India and the bewildered people of India. She understands them and respects them—even in their errors. Such understanding begets patience. At Sumankhetan they have worked patiently, and the result is due, by that token, to be enduring.

Hard? Of course it has been hard. You should hear Miss Vance tell about the ants, for just one small thing. Ants all but devoured them at the outset, and I, for one, would look upon ants as an authentic, original plague! Yes, there were trials a-plenty, and dangers. There still are. But to hark back one last time to the symbolical well: "I should have known there'd be obstacles. Our site was on a hill-top." We should know there'd be obstacles to any undertaking with a wide view, and how grand it is when there is someone at hand with the courage just to blast right through.

Following the clearing of the jungle and the plotting of the village, the actual construction of the buildings started with Miss ınce as architect, contractor, engineer, mason, head carpenter and general foreman.

College Notes and News

Eureka College

Eureka, Illinois

DR. BURRIS DICKINSON, who since last June has been the acting president of Eureka College, has been elected to the presidency of the school, according to an announcement by the board of trustees. He has resigned his position as assistant professor of journalism at the University of Illinois to accept the presidency. He graduated from Eureka College in 1926, and in 1930 received his Ph.D. degree from the University of Illinois.

Donald Edwards, son of Mr. and Mrs. W. H. Edwards, missionaries to Africa, was the guest speaker during the Holy Week Services held at Eureka College Chapel. Mr. Edwards is a graduate of Hiram College and is now a student at the University of Chicago.

On March 11 Eureka College inaugurated an eleven-day short course in Community Life and Recreational Problems. The course included seminars and discussions conducted by leaders in the field of the development of community life and recreation, and a town meeting on the general theme was held in the Christian Church of Eureka.

Students of the Illinois Disciples Foundation, Champaign, Illinois, attending one of the sessions of the University Christian Mission.

Purdue Christian Foundation

Lafayette, Indiana

The second semester at Purdue has marked the beginning of another busy schedule for the Foundation. Two plays have been presented: "Brothers," a peace play by Dorothy Clarke Wilson, and the other, "The Resurrection of Peter."

Deputation teams continue their activities in visiting churches where they have conducted the worship service and shown pictures of the work of the Foundation.

The Universal Day of Prayer for students was observed by the Foundation on February 18. Hubert Reynolds, student pastor, is continuing his calling on the students of the university and had an open house early in March attended by over one hundred people.

Phillips University

Enid, Oklahoma

The latest announcement indicates that the Student Union Building will be completed very soon. This building will provide a recreation center on the campus.

Forty-nine students of the university were officially invested into the fellowship of voters of the United States at a program held on the campus and cooperated in by various organizations of the community interested in the development of good citizenship.

Judge Milton B. Cope has accepted the chairmanship of the Laymen's League for the state of Oklahoma, and has announced that the laymen will raise the indebtedness for Phillips University and celebrate the occasion during the state convention which has selected for its theme, "Victory With Phillips University."

Harold Humbert of Independence, Kansas, was the guest speaker during the week of religious emphasis on the Phillips University campus beginning March 17.

The program was open to all students in the university, and the committees in charge were particularly gratified at the interest shown by the student body.

Sherwood Eddy spent March 28 on the campus of the University lecturing to and conferring with students.

The university School of Music sponsored the second Annual Sacred Choral Festival on February 18. Nine choirs, including 250 voices, interpreted to a capacity audience in the Central Christian Church, some of the finest religious music written.

Friends of Professor C. C. Taylor will be sorry to learn that he underwent an operation for the amputation of one limb, but will be happy to know that he is recovering rapidly.

Northwest Christian College

Eugene, Oregon

Northwest Christian College is completing its sixth year as an educational institution in the Northwest. In that period of time it has trained seventy-six young people who are actively engaged in some phase of religious work. At the present time thirty-six young men ar serving churches in the Willamette Val ley as student ministers.

Another group of students is having a active part in the development of interes in the programs of the two Christia Churches in Eugene.

Chapman College

Los Angeles, California

The music department at Chapma College has been particularly busy th spring. The college orchestra presente its first concert on March 4, which wa enthusiastically received by a large au dience. The orchestra is under the direc tion of Professor Robert Pollak who is former instructor in violin at the Genev Conservatory. Later he was head of t violin department of the new Vienn Conservatory and also taught in Mosco For seven years he was head of t violin department of the Imperial Aca emy of Music in Tokyo, at the end which time he returned to Los Angel and has since been connected with Cha man College. Once each week he fl to San Francisco to conduct the S Francisco Junior Civic Orchestra.

Disciples Divinity House

University of Chicago

Chicago, Illinois

The men studying for the Disci ministry now fill all the dormitory roo in the Disciples Divinity House. Th meet and mingle in the Common Ro on the first floor, read the magazines a

lk together about their courses, the oblems of the ministry, and the events the day. Each Wednesday they have nch together in the dining room and ve a seminar discussion with Professor arrison or Dean Ames or some visiting est.

On Thursday evening the Disciples ub has an organ program in the apel of the Holy Grail at 5:30, supper 6:00 and a talk by someone, usually om the university, or by a minister om the city. In the Herbert Lockwood illett Library they find nearly all the portant Disciple literature, reference oks, and many of the great recent oks pertaining to their studies.

Christian College
Columbia, Missouri

Christian College was joint host for e meeting of the American Association Junior Colleges held in Columbia ring the first few days of March. This as the largest and probably the most portant annual meeting ever held by e association, with 537 from forty ates in attendance.

Bethany College
Bethany, West Virginia

During the first three days of March, udent, alumni and friends of Bethany ollege saw the history of the century d institution unfold in the Charter ay and Homecoming celebration of the llege.

Under the direction of Professor Robts, Professor Carter and Miss Marian enderick, a pageant, "One-Hundred ears of Bethany," was presented. The view was composed of episodes deicting "The Coming of Alexander ampbell at Bethany," "The Marriage Alexander Campbell," "The First aculty Meeting," "The Coming of the rst Students at Bethany," "Bethany ollege in the Days of the Civil War," he Coming of Women," and "A Modn Faculty Meeting."

In addition to the pageant there were hibits of various types in art and story, athletic contests, a concert by e band, and a costume party.

Culver-Stockton College
Canton, Missouri

Robert Allard, a freshman in the colge, won first place in the State Orarical Contest recently. Miss Elizabeth onover who spent part of last summer orking at the University Settlement ouse, Philadelphia, has had an article scribing the work accepted by *Survey raphic* for publication in the July issue the magazine.

Members of the Champion Football eam of the college were awarded gold otballs at the annual football banquet eld in the new Woods Hall on March W. J. Lyle of Quincy, Illinois, a rmer coach of the college and a memer of the board of trustees, was the incipal speaker.

William Woods College
Fulton, Missouri

The William Woods College Glee Club of thirty-six voices, directed by Mrs. Boulware H. Jameson, began its 18th annual spring tour on March 24 with a concert at St. Paul's Methodist Church in East St. Louis, Illinois. After appearing on six programs in St. Louis, the club continued to Rolla, Missouri, and from there went to Tulsa, Oklahoma where they spent three days.

On May 25 the college and its alumnae will celebrate one of its most significant occasions in the history of the school; the Alumnae Day program commemorates the 50th anniversary of the founding of the school. Miss Mary Margaret McBride, distinguished author and radio commentator, and Miss Isabel Bryan, co-publisher of "The Villager," both graduates of the college, will return to participate in the events.

Hiram College
Hiram, Ohio

Dr. Samuel Guy Inman will be the principal speaker of a two-day forum of the Latin American Institute to be held on the Hiram College campus, April 25 and 26. Another speaker will be Professor C. Langdon White of Western Reserve University in Cleveland. All speakers on the program have had extensive experience in Latin America; it is anticipated that the program will be a significant contribution to the understanding of Latin American affairs.

The Hiram Hill Players presented to an audience of over 700 people a performance of "Family Portrait."

Texas Christian University
Ft. Worth, Texas

Total enrollment for the year at Texas Christian University has reached nearly 2100 students which includes 612 enrolled in the evening college.

During the Easter holiday 18 students, under the direction of Dr. Willing G. Hewatt, made a field trip to Galveston, Texas, to study marine life and bring specimens to the biology museum.

The debate team, coached by Dr. Allen True, completed a 3800 mile tour through the South during the last two weeks of March, going as far east as Gainesville, Florida. The spring concert tour of the men's glee club took them over 1350 miles, giving eleven concerts in ten days.

Butler University
Indianapolis, Indiana

President D. S. Robinson recently announced the appointment of Dr. Elizabeth B. Ward, assistant in the Dean of Women's office at the University of Cincinnati, as dean of women at Butler University beginning in the autumn of 1940. Dr. Ward will have about 900 women students under her supervision, and she will also teach a course in hygiene. She received her Ph.D. degree from the University of Cincinnati after extensive travel in Europe and study in institutions abroad.

In cooperation with the various social agencies in Indianapolis, it is now possible for students of Butler University to receive credit for field work done in social and community welfare work.

The coming summer session will open June 11 and close August 3 with a three-weeks post-summer term beginning August 5 and continuing until August 24. Work is to be offered in the Colleges of Liberal Arts and Sciences, Religion, Education, and Business Administration.

Drury School of the Bible
Springfield, Missouri

Dean Seth W. Slaughter of Drake Bible College brought the Holy Week Chapel address, speaking on the philosophy of Christian life that grows out of our present-day interpretation.

The college A Cappella Choir gave its home concert on the evening of March 18 and left the next morning for St. Louis.

A special chapel service was held by the students just prior to their leaving for Easter vacation.

Color-Line

WHEN I first saw your face, I only saw
Your soul upon it, not the color of it.
Knowing you again, my Friend, I love it.
What matters color? Race? God didn't draw
A color line, nor did he put by law
Your race to serving mine, nor mine above it!
He took perfection, and divided it, and of it
Gave equally. Yours is not every flaw.
He gave to you the power of poetry,
Love of beauty, and the love of light.
In your music is the pulsing mystery
Of tom-toms throbbing death songs through the night.
While I am friend to you, and you to me,
What matters it that you are black . . . I white!

—Lola Aola Seery.

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A Brazilian Vacation

[EDITORIAL NOTE: Since August, 1937, Mr. and Mrs. Raymond Mills (Ray and Betty) have served as missionaries to Paraguay with The United Christian Missionary Society. Before that time Mr. Mills was Minister of Education of National City Christian Church of Washington, D. C. In addition to Mr. and Mrs. Mills, the family includes John Eastman, eight years of age, and Elizabeth Lee, four.]

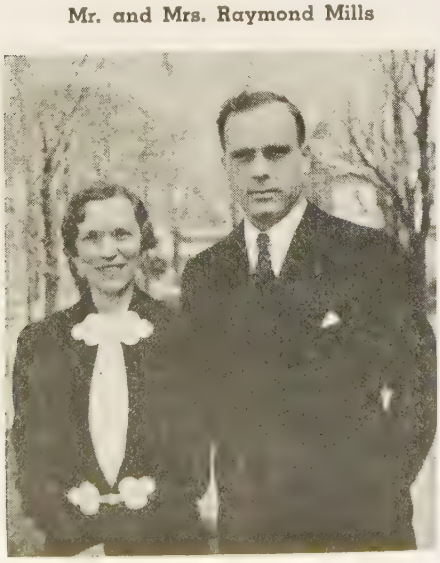
SINCE the Mills' family has been in Asuncion, Paraguay, for nearly two and one-half years without a real vacation, it was decided by everyone that it should get out of the heat of Paraguay for a while. There were two places considered: Piriopolis, Uruguay (just outside of Montevideo), and Sao Paulo, Brazil—the former because of its good beach and the latter because of its good doctors. John has had some nervous trouble and Betty was "thinning off to an alarming degree." Even Ray and Elizabeth Lee looked as if they needed "perking up." Finally, after various consultations, and upon receiving the generous vacation gift from National City Church, the latter place was selected.

The scenery on the trip was interesting. One of the most spectacular sights was the Falls of Iguassu at the junction of Brazil, Argentina, and Paraguay. The Falls are 46 feet higher and some hundreds of feet wider than Niagara. About five hours after leaving Asuncion, the Mills' Quartet landed in Sao Paulo.

Sao Paulo is a large, modern city of about a million people. It has often been called the Chicago of Brazil. The shops are fashionable and were very interesting to us after the small, dingy, open shops of Asuncion. How we did enjoy the flower markets and the fruit stalls and the vegetable markets in the various parts of the city.

One of our most interesting visits while in Brazil was to the Butatan snake farm not far from the city of Sao Paulo. People send snakes to this farm from all parts of Brazil, and in return they get serum for snake bites. Poison is extracted from snakes and then injected into horses.

Mr. and Mrs. Raymond Mills

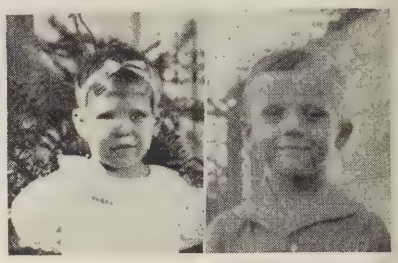


Serum is then made from the blood of these horses which have become immune. This farm started as a private enterprise but has since become state supported. It renders great service to the world at the cost of human effort and sacrifice. We had to get Elizabeth away from there because she was so fascinated that she would gladly have stayed behind.

Another enjoyable trip was to the far-famed orchid farm a short distance from Sao Paulo. The director of the state-supported farm is a teacher of a large men's Bible Class in a Methodist church, and for many years has been a worker in the government—he says, ever since Teddy Roosevelt's visit to Brazil. He accompanied Teddy on all his trips through the country. Well, this farm is beautifully situated in the hills among crystal lakes. There are two large hothouses which have rock gardens and pools constructed inside of them. Hanging from the ceiling are hundreds of baskets with every known variety of orchid. We could even afford to buy orchids in that country!

We spent a good part of one day visiting the state leper colony three hours' ride outside of Sao Paulo. This colony is the largest in Brazil and is no doubt the finest. The director of the colony, when a medical student, decided he wanted to dedicate himself to that work. The physical equipment is patterned after that of our colony in Carville, La. We were indeed happy to note the wonderful work that Brazil is doing in behalf of the most dreaded outcasts. We found the lepers living in a model village with every convenience. Doctors were always available and specialists were in attendance every day. There is even a plastic surgeon on the staff. There is a well-equipped hospital, social center, forge and carpenter shop, and opportunity is given for agricultural work. All this enables the lepers to live a normal life. When we thought of our own poorly equipped colony with little or no medical attention, it made our hearts ache. We pray that some day we may have our own doctor and administrator in a leper colony here in Paraguay. This trip outside of Paraguay did us much good because it indicated that neighbors of ours had made progress in many ways.

A little later we went to Santos to the beach and stayed there ten days. Such a beach as that is! We had a room right on the parkway across from the beach, and of course the children were in the water most of the time. We had no discipline problem with them. Elizabeth was content with her pail and shovel and the shells she had gathered. One morning she dug a deep hole in the sand and carefully deposited all her shells in it for safe keeping. How bewildered she was when she returned later and found no shells, no hole—nothing but smooth, wet sand. She lost her pail the first day when she tried to capture the waves in it. When we asked her if she would rather live in Asuncion or Santos, she said that she wanted to go back to Asuncion where Inocencia and her dolls were, provided she could take the waves back with her. We all felt the same way.



Elizabeth and John Mills

John quickly made friends with the children all around and had as a special a Brazilian boy, son of a big coffee man.

We left on February 3 late in the afternoon. We were on a narrow-gauge train with the poorest road-bed that has ever been made. It is said that the company that built the road was paid by the kilometer, consequently it made the road as long as possible, curving around every rock and tree and making complete circles around any bit of private property.

There were two Brazilian Boy Scouts on the train, sons of North American Methodist missionaries. They got off with us at various stops; and when we had a two-hour wait at one place, we climbed up the side of a hill to see the city and to have some ice cream. All the men descended from the train looking like potential members of the House of David since none of them had been brave enough to shave on that swaying calliope. I had really become accustomed to Ray's looking that way and I secretly envied his beard which hid most of the dirt on his face.

We noted on the trains that when a woman came along the aisle to speak to a man, the man remained seated; but if a man came to speak to a woman, she respectfully arose.

After three days and three nights, we got off in Santa Maria and a Miss Simmons, the director of the Methodist girls' school, met us. We had hot baths at the school, and how good it was to sit down to eat without jiggling. We enjoyed seeing this fine home where 150 girls live during the school year. When we left after a night and a day, Miss Simmons provided us with a big bottle of fresh grape juice and another of water. The water on the trains was not fit to drink so we had difficulty at times.

The train trip from Santa Maria to Uruguayana, which lasted one day, was uneventful, and as the country was level it reminded us of our Middle Western states. About the only villages in the area are situated along the railroad track so the train stops every thirty minutes. Uruguayana is an uninteresting city on the Uruguay river which divides Bra-

(Continued on page 42)

Women and World Highways

This Grace Also

By HERBERT SMITH*

IF a Congo woman has a dress she likes to wear it. If it is a red dress she likes to wear it as often as possible. Now her red dress has nothing to do with politics. Red to her is a bright color and to have a red dress is one of her special delights. On the occasion of which I write seven women came to the chapel service of the Congo Christian Institute and we knew there must be something special that morning because each one had on her red dress. It was then discovered that they had charge of the morning devotion.

One of the women led in prayer, two of them read the great love chapter of First Corinthians, and then without announcement Songo went to the desk and began something like this:

"As you know we are the wives of the seniors and if we women were not so easily scared we could do a great deal more than we do. We are ashamed to speak before men. In our African life it used to be a great disgrace for a woman to stand up and express her opinion before men; now in this school every woman has a chance and if she can take part in any meetings she is expected to do so. First of all, there is the meeting for women at the Bolenge Church each Thursday afternoon at four o'clock. We all want to go to that meeting each week, because the more of us that go the better the meeting, and we get more help. Then they always ask two from this school to lead in prayer each week. This week it will be the women from the freshman class who have that chance and we want to see you begin and not let the school down because you were afraid or were ashamed. Take your part and don't be afraid.

"Then there is the matter of drawing water at the spring. You know that is the work of women from long ago. Our mothers and grandmothers always went to draw water at the spring and came home with the water bottles on their heads. Now we don't have far to go for water. The spring is over in the forest on the school ground. It is a place to keep clean and the water there is nice because the white people have made the water to flow out through pipes. Many people who do not belong to this school go to get water there, too. They do that because the water is good. There is always a crowd there and every woman has to wait her turn. Some women from the fisher village do not know that. They push right in and take your turn. You will be tempted to push those women away because you belong to the school and they don't and the spring belongs to the school. If you dash right in you will make a bad impression. Take a little longer to get your water; there will be plenty for all. And don't go when the school is likely to call you to class. Go at a time when you have plenty of leisure.

"Some of us women have things growing in our gardens. Some of that product is for cash sales as well as for the home. We go to sell it at a nearby town. On the way we'll meet many men and women who will make remarks that are not fit for a Christian to mention. Now you women can answer them in the same kind of expressions. Before we were Christians, we may have answered them in such a way that the police had to come and get us separated but now we are Christian women and as members of the school we must not be found quarreling on the streets.

"We are eleven in our class but it is our husbands who do most of the school work. We have a nice group of women, however, and we have been as sisters during our school years here at the Congo Christian Institute. From our first year we have looked after one another. If one is sick the rest of us see that she has water in the house and we cook for her and wash the dishes and clean the house. We never think about being from different tribes and different villages. We are Christian women in this school and that is the reason we help one another. You women in the freshman group are twenty in number. Make friends and help one another.

"We are just in the beginning of the school year, but after a while there will be examinations. That is a hard time for the men. We women don't have examinations like the men do, but one thing you must not do during that examination week; that is, you must not tease or fuss with your husband during that time. You cook him plenty of food and you keep as quiet as possible. If he gets maybe a 'D' or an 'E' in some of his studies because you upset him with your tongue, you will be sorry, and neither he nor you will ever get over the disgrace."

Then turning to the freshman class she said, "You will see out by the flag pole eleven big basins full of *toko* (manioc roots) ready to be cooked. That is for you who have come among us and do not yet have gardens to supply your food. Here is also ten francs that we are giving you to buy some fish. Maybe this will help you a little until you get used to living among us. That is all I have to say."

All this was spontaneous. None of the teachers knew what was going to happen. We thought it was a pretty fine chapel speech.

* Missionary in the Belgian Congo.

Prayer for World Peace

A China missionary recently sent to the office of the China National Christian Council a translation of a letter from a young woman who in the refugee camp in which he had worked had discovered Christ. The letter read in part:

"I hear people saying that a world war is about to begin, and that if it does the whole world of men will be affected and countless lives will be wasted. This is painful beyond imagination. Such suffering is not merely a matter of concern for the governments of all nations. . . . I have heard it said that Christianity has spread to every country and that everywhere the voice of prayer rises. But men do not pray with one voice. . . . Which prayer is God going to answer? If all pray for world peace, then although the language of prayer may be different the cry will be the same. In addition to private prayer the same form of prayer for world peace should be used by the churches everywhere. I wish to ask you to compose such a prayer for universal peace and send it to all the churches in all lands so that all Christians may offer the same prayer to God.

"My idea of such a prayer is as follows:

"'O God, make wars to cease, and create a world peace. Forgive our sins. Spare our lives that we may repent. Let Thy Holy Spirit move the hearts of those who rule, giving them love for their fellow men. Work in the hearts of all in positions of authority that they may discover the way to world peace. Amen!'

"I am of little ability and learning, and what I write is poorly expressed. Please correct it."

The missionary adds: "This letter is proof, if proof is needed, that Bishop Ward was right when he said that we are not starting where we started fifty years ago. Here is a new convert, and she thinks in world terms. There are things God cannot do until men pray. When millions are praying as this woman is praying—not the selfish prayer of 'Keep us out of war!' but 'Work in the minds of all in places of authority that they may discover the way to world peace!' the way will be found."

Programs for Adult Organizations

For the Leader of the June Program

Theme for the Year: Christ and the World Community

Cooperation Abroad

WE are going to like this June program—like it tremendously in all ways but one, that being the fact that this is the last of our series of studies on Christ and the World Community. It has been a unique experience to follow through a whole year of study with no separate emphasis upon home and foreign missions. That fact has helped, we hope, to increase our sense of oneness with the whole world. The divisions of the year's study have been topical and never geographical. First we took up a study of our own attitudes and established the fact that we are a part of a world community and have definite world responsibilities. Then we looked at the church and saw its world relationship. Following that we considered human needs in the world community, the work being done and the work waiting to be done. Naturally then, impressed with the greatness of the task, we turned our thoughts to the matter of cooperation. May was devoted to a study of cooperation in the work in the homeland, and now June turns our thinking to "Cooperation Abroad."

The worship service for June continuing the year's emphasis, has as its theme "Kindled Fires: for a World-Wide Brotherhood." Suggestions for its use are found elsewhere in this WORLD CALL. You will be glad to have this devotional message from Miss Lela Taylor with whose work you have been long familiar. As executive secretary of Latin American Missions and vice-president of The United Christian Missionary Society, she has given able and consecrated leadership. Her graciousness, her understanding and appreciation of people, her love for the church and work in which she had part are all revealed in this message which bring to a close the year's devotional studies. Ill health led to Miss Taylor's resignation a few months ago, but she and her mother continue to live in Indianapolis within a few minutes walk of Missions Building; and already paths are being worn to their door, Apartment 10, Maple Court, 14 Johnson Avenue.

For the development of the program turn to our June set of leaflets. If you do not have this material, order it from the United Society offices. Ten cents is the price. The leader's leaflet suggests and we re-emphasize as we did in our May suggestions that you read chapter sixteen in the Madras Conference report, *The World Mission of the Church*. Also WORLD CALL articles or sections of articles, 1939; October, page 18; June, pages 18 and 20; March, page 4. Note too what the leader's leaflet has to say as to the use of information about the Madras Conference.

So far we have talked about the leader's introduction to this study. Now about the group's participation in it. There are several leaflets, as usual more than can be used in one meeting, and we will need to do some judicious choosing, for each has some distinct contribution to make to the month's theme and to the summing up of the year's study.

"Cooperation in the World Task" helps us to see the organizations and movements through which cooperative work is carried forward, and something of the work being thus accomplished. It was written for us by Dr. C. M. Yocum who most graciously found time in the midst of unusually busy days to prepare for us several leaflets for this series of studies.

Then as illustrations of some of the work done through cooperative effort, we have two brief human interest leaflets: "The Book of a Thousand Tongues" and "The Lot of the Leper." The former which might be called a review of the very lovely and interesting book by that title, tells the story of the translation, printing and distribution of the Bible through the years, and brings to our attention the work of the American Bible Society and our share in it. The latter gives an account of missions to lepers and the people who are thus served. We are reminded that the American Mission to Lepers, through which our support goes to this needy work, is headed by Emory Ross, formerly one of our missionaries to Congo.

The other two pieces of material in the *Study Packet* have as their purpose the summing up of the year's study. Having considered during these past months the world community and the church as the heart of that community, we want to think now of the church's world task. For this we have the leaflet, "Madras and The Church's World Mission," written by Dr. Yocum, who gives us his interpretation of that Conference to which he was one of the North American delegates. A fuller interpretation appeared in *The Christian-Evangelist*, May 18, 1939.

"The Day of March" is a dramatization carrying as its theme the unfinished work of the church and the areas of need into which it must be extending itself. Mrs. Guy Sarvis, who has written other dramatizations for us, has given us this effective message in dramatized form and has carried over into it some of the characters who became real people to us in her Christmas, 1939, play, "The Word for Christmas."

WORLD CALL will carry an article for this study, a summing up of the high points of the year's missionary service.

"No one who was at Madras will ever be quite the same again," was the remark of one of the North American delegates. Would that we who have followed this series of programs based on that Conference might feel just that way!

"We are walking forward and we are walking together. We are moving in the right direction and we are really moving one church throughout the earth," was the comment of another delegate. Have we become more conscious of our great world-wide fellowship and of the work that waits for us?

This series of studies ought to close with a time of silent prayer and rededication of self to Christian service throughout the "whole wide earth." Suggestions for this are given in the leader's leaflet and on the June page of the *Year Book*.

The Foreign Missions Conference of North America chose as the theme of its 1939 meeting, "Putting Madras Into Action," and in view of the urgency of the world task issued a call to prayer which may be our guide as we close this meeting.

Call to Prayer

Realizing the urgency of the situation in this hour of crisis throughout the world and confessing the failure of the church to have fully met its evangelistic responsibility hitherto, acknowledging our utter dependence upon God for the supply of His Holy Spirit in power for the consecration of both person and property to the task of world evangelism, and recognizing the divine origin and content of the gospel message and the divine source of the commission to preach the gospel to every creature, we sound forth a *Call to Prayer*, addressed to the whole church of Christ, but especially to the churches in Canada and the United States, calling upon God's people to be instant in intercession:

1. That the Lord of the harvest send forth laborers into His harvest.
2. That the church, especially at home, be revived, and delivered from compromise with the world and with sin.
3. That the unity of the church may find its expression in a greater unanimity in understanding and expounding the content of the gospel message as revealed in God's Word.
4. That God may grant to us all who ought to preach the gospel "utterance by opening the mouth to make known with boldness the mystery of the gospel" (Eph. 6:19) and "that God may open unto us a door for the word, and to speak the mystery of Christ . . . that we may make it manifest as we ought to speak" (Col. 4:3, 4).
5. That in fulfillment of His promise God may pour out His Spirit in these latter days upon all flesh and turn multitudes to repent of sin and believe in the Saviour.

To this end we pledge ourselves to make these supplications the burden of our personal prayer, and as we meet groups and other individuals to invite them to do the same.

The Year Book of Programs, looking very attractive in its lavender binding, came from press on March 29. A copy of it along with a letter and an order blank will be reaching your group just about the time you are reading this announcement. Remembering that the new year's study begins in July you will want to get your order in without delay.

—EDITH EBERLY

Programs for Young People

Theme: Church Bells Round the World

The suggestions on this page deal with missionary materials and study programs for seniors and young people. They re based on the Young People's World Friendship Project, and supplement the suggestions made in the packet, "Church ells Round the World." This packet is for the use of missionary organizations, Christian Endeavor societies, unified youth roups, schools of missions. Further information regarding missionary education of young people may be secured from the nissionary education department, Missions Building, Indianapolis, Indiana.—Rose Wright.

Closing the Year

une is a busy month for all of us since it closes the missionary year. For missionary organizations it means inalling new officers, ordering new mateals, and bringing to a climax one series studies and projects. For all groups it eans the gathering in of all offerings so at the gifts for the year for the world issionary task of our church may be st as large as possible.

In the young people's packet on the orld Friendship Project there are helps several of these points. There is an stallation service which with adaptaons may be used in any situation. In e leaflet for the leader in the Puerto ico series of leaflets there are suggesons for a review of the entire study of e Project. Note particularly the sugstion about your composite statement the "Task of the Church Universal." eed we say that it would interest us ery much if many of you would write to s sending in these statements that you rmulate and telling us anything interting about your study for the past six onths? You would help us greatly in e preparation of our material if you ould do this sort of thing occasionally.

Shifting Populations

he study on Shifting Populations promises to be most interesting. Some of e aims and objectives for the study are: help young people to become aware the problems faced by those who are rced to shift from one place to another d the problems created for all of us by ese shifting populations; to show the eeds of shifting populations which the urch has attempted to meet and those hich are as yet unmet and remain a allenge to Christian people; to motivate oung people to want to do something out whatever shifting populations exist their own community and suggest chniques for constructive action projts.

The packet on shifting populations will clude a study of migrants, sharecropers, refugees, and others who move bout for economic reasons. It will give articular attention to shifting populaons among youth, such as C. C. C. roups, college young people, farm and ty youth.

Contents of the packet will include a ook by Otto Nall, a booklet containing wo courses, and a small number of leafts. There will be techniques and sugestions for the making of surveys to disover shifting individuals and groups, and n following up on the findings of the rveys with practical action.

One of the courses will be a project course for older or more experienced groups, and the other will be largely a content course based on the book included in the packet.

The price of this packet is 75c. If you place a standing order for the China packet at the same time you order this one you will get the two at the reduced price of $1.15. The China packet will then come to you without further ado in November.

A Mightier Church

A mightier church shall come,
whose covenant word
Shall be the deed of love.
Not "Credo" then—
But "Amo" shall be the password
through the gates.
Man shall not ask his brother any
more
"Believest thou?" but "Lovest
thou?" and all,
All shall answer at God's altar,
"Lord, I love."
For Hope may anchor, Faith may
steer, but Love,
Great Love alone is captain of the
soul.

—Author unknown.

Who Am I?

Why not set individuals or groups to work at the interesting game of making up a series of statements about missionaries and nationals who are related in a special way to our World Friendship Project? Biography sets and World Calls would be your best sources of information. Graduate the statements, beginning with difficult clues, and coming on down to easy ones as they do in the "Who Am I?" period on the radio. Use them in meetings to help your group to get acquainted with the friends that our World Friendship Project brings to us.

Here is a sample of what we mean. In using this in your group you would give opportunity after each set of statements for anyone to name the correct person. See who can name him first.

Sample: I am a missionary who was born in Kentucky. I have served 34 years on one of the islands where our church carries on missionary work. WHO AM I?

I am a man. I am small in stature but I am not afraid of manual or mental labor. I have given special attention to rural needs in my mission field, and have given lectures on that work in the Evangelical Seminary. WHO AM I?

My work has its ups and downs, for I live on an island that is largely composed of hills and mountains. Sometimes I travel up and down in a Ford, sometimes on foot, and often on horseback. I share the simple fare of black coffee and bananas in humble thatched cabins, and sometimes I must sleep on the ground or on church benches because there is no room in the crowded little homes of the hill people. WHO AM I?

My field is Puerto Rico where, with the help of the people, I have built most of the churches that dot the hillsides. WHO AM I?

(If you don't know the correct answer to the above questions then read carefully the leaflets in your packet on Puerto Rico and you are sure to find the right name!)

From Paraguay

Mr. Norment writes that the rise in prices because of the war in Europe is making it impossible to complete the church as originally planned. Many of the operations involved in the building of the church have had to be done by hand. In fact, very little except the window frames is done by machinery. Church holidays, recurrent rains, and five city-wide strikes have conspired to hold up the job. The red Spanish tile roof is on and the inside plastering is done. The open ceiling woodwork is being painted and the stucco men are covering the ugly brick on the exterior with a cement and crushed stone coating. Red pressed brick, made by a Frenchman, will show around the windows and on certain parts of both wings. Natural stone foundations show above the ground to a height reaching a meter in places. For the floors over the entire building dark red tiles are being used. The baptistry is in white tile from Czechoslovakia. An electrically lighted cross will stand within the baptistry opening.

If you and I have contributed to the World Friendship Project we can say that this church is *our* church. If not, wouldn't it be a fine thing to make generous offering right now?

Mission Study Books

Did you read the interesting story of how a mission study book "grows" in the April World Call? If not, get that issue and read this interesting account.

Devotional Study for Missionary Societies

Theme for the year: Kindled Fires

JUNE

For a World-Wide Brotherhood

Musical Prelude—"O Zion, Haste, Thy Mission High Fulfilling"

Scripture—John 13:34-35, 17:21; Rom. 12:10-11

Hymn "In Christ There Is No East or West"

Leader's Message—Disciples of Christ owe a great debt to the late Dr. Peter Ainslie, who was the first chairman of The Association for the Promotion of Christian Unity and who served for fifteen years. In his book, *Some Experiments in Living,* he tells of the inspiration for this far-reaching service. As he completed the outline for a book to be entitled *The Faith of the Apostles,* it came to him that he had attempted to show that his communion was right and all others were wrong. Writing about it years afterwards he says, "In revolt I threw the manuscript in the fire. As it flamed I felt a new note of brotherhood come into my heart. I am bound to every follower of Jesus irrespective of class or race or creed. Some day the spirit of Jesus will find its outlet in the world through a real brotherhood among his followers. I can help a little toward it, as can every one of his disciples, by being unafraid to make experiments in love of the brethren, and I propose to work at it as long as I live."

May we today rekindle in our hearts the flame for world brotherhood.

There are two basic principles upon which rest the happiness and hope of the human race—fellowship with God and keepership of each other. I must hold God at the center of my life and I must hold all mankind within my heart. As we reach out to Him, hearts will beat toward each other, and we will draw near to our brethren everywhere in worship of the Father of us all.

"O God, that men would see a little clearer,
Or judge less harshly when they cannot see.
O God, that men might draw a little nearer
To one another. They'd be nearer Thee."

Our English word "fellowship" is Icelandic in origin and comes from two words: one meaning "property" and the other meaning "laying together"—a laying together with others one's property for the good of all. Fellowship is the passing of one's self to another. It is the voluntary mingling of influences, services, monies, prayers, hopes, plans, personalities and sufferings. Fellowship is brotherhood in action. Our fellowship with Christ binds us to all Christians throughout the world. Nowhere has fellowship been made so practical and carried to such heights of service as by Jesus, and his church must be "his reflection." The early church was one, and Jesus prayed for the continuation of oneness. We are being challenged as never before to write "brotherhood" into the thinking of the world.

The bigness of Jesus' heart included those who denied him, those who doubted him, those who crucified him—all. We dare not fall short of loving all Christians if we would follow him. There is nothing by which the world can be convinced of the truth of Jesus except by persons living as Jesus lived. "The person who says, 'There is a God but he is more for me and my group than he is for you and yours,' is a worse infidel than the man who says there is no God."

The first duty of the day after communion with God is thought for others. Love goes where need is greatest; it is limited neither to the proximity of persons nor to their congeniality, but reaches across oceans and continents and holds fellowship with all races and classes. It is capable of meeting all obligations and will heal the broken brotherhood of the world.

The unity of believers is essential to the universal knowledge of Christ. He is brother to us all, and we must go together if we are to witness for him with power. The very spirit of Christianity denies the right of division to exist in the body of Christ. We must, therefore, strive to find out, not in what we differ from other Christians, but in what we agree. And when we agree as to any need to be met we should "push at it together. You cannot quarrel in a side-by-side push."

"God, what a world, if men in street and mart
Felt the same kinship of the human heart
Which makes them, in the face of fire and flood,
Rise to the meaning of True Brotherhood."
—Ella Wheeler Wilcox.

Mutual prayer for one another was the bond of unity and concord in the early church.

Directed worship. (*Period of silence after each prayer thought*)

Praise: For what this year has taught us in wider conceptions of world community. For our deeper appreciation of the joy and service of world fellowship. For prejudices overcome, misunderstandings removed, sympathies enlarged, and insights deepened.

Penitence: For our personal sins. For thinking and speaking unkindly of others and our indifference to their needs. For our pride in our own group and our aloofness in our relations with other Christians. For our failure to be intercessors for our brethren throughout the earth.

Petition: For hearts freed from suspicion, prejudice, insincerity and unbrotherliness. For all movements that help toward friendly attitudes among men and nations. For blessings upon all efforts of cooperation and unity in Christian service. For the International Missionary Council and the World Council of Churches. For missionaries in all nations. "Clothe them and those who send them with brotherly kindness, in order that alliances of friendship may be formed which will lend new hope to the fulfilment of the commission for the evangelization of the world." Through Jesus Christ, our Lord. Amen.

—Lela E. Taylor

Miss Taylor, until her recent resignation, was the vice-president of The United Christian Missionary Society and the executive secretary of Latin American Missions.

Echoes From Everywhere

Evangelistic Opportunity

It was the occasion of the Amarkantak Mela when hundreds of pilgrims were on their way to the source of the Narbadda River for special worship. It was an opportune time, too, for evangelistic work—too good a chance for us of Sumankhetan to miss.

At noon on Saturday we were off on cycles, six of us, with food and bedding tied on behind, bound for Pakaria, seven miles from Pendra Road. It was there that the pilgrims began the ascent of Amarkantak hill. Miss Brown and I and the four teachers arrived after a tiresome trip over rough roads through the jungle. After a cup of hot tea and some lunch we were ready to meet the pilgrims who were passing in a steady stream. We decided to camp at the empty house by the side of the road. We began selling books and in a very short time had sold 17 Gospels. As night came on we built a fire and began singing. A group of Hindu women and girls gathered around us, and we spent the whole evening teaching them songs and Bible verses. That night we slept on the floor of the empty house. Next morning after a breakfast in the open, we rode back home, thrilled over the experience we had had, and praying God's blessing on the work we had done.

—Veda B. Harrah.

Sumankhetan, Pendra Road, India

Social Center Kept Busy

The work of the Social Center goes forward—public library, young men's association, boys' club, games and stories for children of nearby schools, night school for young people that have not finished their primary education, English classes and music classes. The association, cooperating with a teacher of physical education in the public school has been sponsoring championship series of basketball games for boys of two different age-weight scales. The teacher mentioned is one of our own church members, and, in his spare time, an assistant here at the Center.

A new department was opened re-ntly. We are to have a children's inic (Well-Baby Clinic) and confer-ıces for mothers. The nurse in charge one of the graduates of old Colegio orelos. She was a teacher for a while, en an evangelistic worker, but now is nurse. Her regular employment is ith the government at the Railroad ospital here. Her work with us is in e way of voluntary Christian service. he clinic is made possible by the co-peration of the head of the Federal epartment of Health office here.

—ELMA C. IRELAN.

guascalientes, Mexico

hange in Rural India

We are trying to bring about a change rural India by means of the Pendra oad Fair, a change that will help the eople out of their poverty which is ebasing and degrading for it keeps them ignorance, superstition, ill-health and nder oppression. In their poverty they ecome prey to infant mortality, cholera, ysentery, enteric, hookworm, malaria, nallpox and a host of other preventable ls. This is poverty that robs people of ıanhood, womanhood and childhood, and all that is best and worth while. ympathy demands that a remedy be ound for such poverty, and the Pendra oad Agricultural Fair is a real step in is direction.

—W. G. MENZIES.

endra Road, India

layground
t South Gate

Our South Gate station in Nanking, hina, is located in one of the most con-ested parts of the city, where space of ny kind is at a premium. Recently our orkers there reported that a fortunate portunity had made it possible to lease piece of vacant ground to afford a uch needed recreation ground for the children and young people who flock to our buildings for religious services and educational classes. Our Mission Executive Committee authorized the lease of the ground. Now Mr. Burch reports: "The playground is finished. The contractor did a very fine piece of work. He sifted dirt to be used for surface and buried broken brick well below the top level so that there is no unevenness. The place is swarming with children every day."

—CHINA NEWS LETTER.

Satnami Interest
Continues

Despite an unusual amount of illness on the part of our pitifully few evangelists, interest in Christianity has kept up very well. In Dongagarh, Bichiya and Bhainsamunda there is a large group which appears near decision. We are going to work that area as far as we can with our limited staff in the next two months. The relatives of our leading new Christians have been unusually friendly and receptive. Sadhu, the son of a very prominent religious leader, and a highly intelligent young man, is building a group to move with him to the Christian faith. Please pray for him. We have recently had six baptisms here. Dr. Heeralaal is very pleased, as some of the six are people of distinct promise. He thinks the outlook is fine. How we need the added resources of the $25,000 fund for growing churches!

I am having two days of special prayer and Bible study with all workers seeking divine strength to meet this sobering challenge. Please pray for us, that we may be kept in God's will and may be energized by the Holy Spirit to the end that many may be led to make the great decision.

—H. C. SAUM.

Takhatpur, C. P. India

An African
Proverb

A native custom when greeting an older person is to ask him for his "losako," or proverb before the regular greeting of "Oleko" (are you there). In reply one will give his wise saying which he has chosen. One often heard among the natives is, "Mpa, mpa, eki nkema." This translated is, "Later, later, as of the monkey." It refers to the old fable about a monkey which kept postponing his flight from man and lingered to pick palm nuts until it was too late! The African is very fond of monkey meat. Moral: Never put off till tomorrow what you can do today.

—MRS. D. H. BAKER

Mondombe, Belgian Congo

First Meet
for Mexican Youth

The first Mexican Youth Meet ever to be held convened at Robstown, Texas, March 9-10. Sixty-five Mexican young people were in attendance for the two days, representing all of our Mexican churches in Texas. William R. Holder, Miss Dale Ellis, Miss Rose Wright, E. G. Luna and Miss Mary Rodriguez participated in the meet as adult leaders, in addition to the Mexican pastors.

Second Shipment
to China

The second shipment of articles given for China by missionary organizations is en route to Shanghai on an American President Liner. This shipment consists of 21 boxes of 1,600 pounds containing 1,200 wrap-around squares, 850 dresses, 500 flannel shirts and kimonos, 100 towels, 100 wash cloths, and quantities of soap and talcum powder. Four of the 21 boxes are packed with hospital supplies, sheets, pillow cases, operating sheets, shaped and rolled bandages, compresses, wipes and gauze sponges.

Hidden Answers

1. What is a *Folke Ferie*?
2. What is the goal for Children's Day?
3. How has the war affected the educational institutions in China?
4. Are young people concerned about Christian unity?
5. What special emphasis is to be made in 1940-41?
6. The missionary who laid the foundation for Sumankhetan School was who?
7. Are only American youth reached through Summer Conferences?
8. From what sections of cities does the highest percentage of delinquency come?
9. What was the University Christian Mission?
10. Name some of the activities carried on by the American Friends Service Committee.

In Memoriam

Mrs. R. L. Matthews, 1940, Corpus Christi, Texas. WORLD CALL Secretary for many years in First Christian Church.

Mrs. Pauline Pettus, March 21, 1940, Marshall, Missouri. Member of Marshall Christian Church for 35 years. Age 98.

W. V. Tipping, March 27, 1940, Marshall, Missouri. Deacon of Marshall Christian Church of which he was a member for fifty years.

Miss Mamie E. Carlson, March 1, 1940, Moline, Illinois. Primary department superintendent of First Church for 24 years; charter member of missionary Circle; choir member. A helpful and loving Christian. Age 45.

Mrs. Mary Waller, February 11, 1940, Tallahassee Florida. Charter member of Capital City Christian Church. Devoted to missionary society; zealous to look after WORLD CALL subscribers. Age 75.

Mrs. W. E. Varnow, March 22, 1940, Asheville, North Carolina. One of the standard bearers of the missionary cause in First Church. Devoted to *Missionary Tidings*, and later to WORLD CALL. Age 75.

Mrs. Florence Norwood, March 16, Milford, Indiana. Interested in missions and used her influence to interest others. Age 29. Mr. Norwood is pastor of Milford Church.

Mrs. T. A. Branham, March 1, 1940, Louisville, Kentucky. Noble, Christian woman in her daily life and in her work with church groups.

Mrs. Elsie Willison, March 7, 1940, Croton, Ohio. Sunday School teacher for many years; dependable worker in missionary society. Age 80.

Mrs. Malissa J. Yoho, April 4, 1940, Moundsville, West Virginia. Beloved member of missionary society. Age 71.

Helps for Leaders of Junior Groups

"Life in New Testament Times" is the unit of study for Junior groups which is introduced through these pages. While it is dated for use during the five Sundays in June, it can be used as readily at such a time when it will enrich the total program for children of this age. The children's program plans and resource materials are published in the King's Builders' Section of the May 26, June 2, 9, 16, and 23 issues of "Junior World." You will, of course, study those materials as they are received from week to week. The suggestions given here will enable you to become acquainted with this unit of work as a whole, and to begin planning with the children for the entire study.
—Mabel Niedermeyer.

Life in New Testament Times

By Elizabeth S. Whitehouse

INTRODUCTION

Unit Purpose—

This is a unit of five weeks designed to help Juniors to read and understand more appreciatively their New Testament stories, particularly those stories which have reference to unfamiliar customs and habits of Hebrew life and worship; it should lead to an identification of Jesus with that race and to a more sympathetic attitude toward the Jewish race today.

Why This Unit?—

In reading many of the stories of Jesus and other New Testament characters, the Junior often finds references to the customs of daily life or worship which are not explained, and which he fails to understand and appreciate. Sometimes these customs seem ludicrous because he has no link of understanding of the circumstances out of which they grew. For example, many a Junior has laughed over the custom of foot washing, simply because it is foreign to his experience. He does not understand how natural and right was the custom in a day and age when foot travelers arrived at their destination footsore and soiled from the dusty Palestinian roads over which they walked in open sandals. The comfort of a guest demanded that his feet be made clean before he was invited to eat in a reclining position on couches drawn near the table. Likewise Juniors have often failed to appreciate many of the customs of Jewish life today which seem strange to them because they do not know the rich and ancient background out of which they have come. Hence this study which we hope will result in the development of the following appreciations and attitudes:

1. An increased understanding of and interest in the everyday customs of life in New Testament times; appreciation of the elements of beauty and kindliness we find in them; a developing sense of the Jewish nation's regard for God and man as we find it in their customs of worship and social relationships.
2. A new interest in the life of Jesus because of the Junior's growing understanding of Jesus as a citizen of his nation.
3. A growing appreciation of the Jews both of that day and of ours, and of their contribution to our own religious background.

Suggested Activities—

Because of the nature of this unit the activities have been definitely planned with specific session plans in mind. This does not mean that other activities cannot be substituted; it only points out the necessity of linking closely the Juniors' study and work in the light of session purposes. The following plan indicates one way in which this might be done:

Session 1. This might be chiefly a discussion period culminating in the making of a plan for our own Sabbath observance. The following questions are suggested; substitute questions will occur to you:

Why do we have a special day of rest?
How is our Sabbath different from that celebrated in Jesus' day? How is it like it?
What do we know of the way in which Jesus used the Sabbath?
How was the Jewish Sabbath both a "day of rest" and a "day of delight" to them?
Someone has said, "Sabbath keeping involves getting something out of it for ourselves, and seeing that the day brings joy to others." What does this mean and how can both be done?
How can we improve on our own way of observing the Sabbath Day?

Session 2. The making of a series of simple posters which will illustrate what has been learned of New Testament customs of kindness; individual Juniors may plan and make their own independently, or a small group might plan and work out a series built about one idea, perhaps about the customs of hospitality which are many and varied.

Session 3. Making a cabinet for the safekeeping of Bibles, hymn books or working materials. This can be done using cartons or orange crates. If nothing more, a shelf in the supply closet might be cleaned for this purpose, and the closet itself put in good order.

Session 4. Mending and cleaning up the church hymn books or Bibles, or making a scroll for the department.

Session 5. Summary discussion of the study in terms of modern day religious practices of the members of the Jewish faith.

June 2—The Sabbath in a Jewish Home

Purpose for this session. To help Juniors to understand how the Sabbath was kept in New Testament times and is still kept among devout Jews today; it should arouse a feeling of friendliness to Jewish neighbors today who, like us, find joy in God's plan for a day of rest.

The Session in Outline

Quiet Music—O Rest in the Lord
Call to worship
Hymn—O Day of Rest and Gladness
Prayer
Our New Study—(Introduced by Junior leader)
Scripture Readings—Exodus 20:2-11; Luke 6:6-11
Reports by three Juniors
Offertory Service
Hymn—Let Us All With Gladsome Mind
Discussion—Customs of the Sabbath (Led by Adult leader)
Closing Prayer

Meet with the Junior leader for today and go over the suggested plans with him. Help him to see where he may need to adapt or change the plan, and to understand that he is responsible for choosing reporters, supplying them with the materials they need and seeing that they have a chance to study these and prepare reports. See the Introduction above for suggestions for leading the discussion. The work period is the part of the session where you will be responsible for planning with the Juniors any activities to be undertaken at that time.

June 9—Customs for Kindliness

Purpose for this session. To show the old laws of kindness and consideration by which the Jews in Jesus' time lived, and to discover more fully Jesus' own law of love.

The Session in Outline

Quiet Music
Prayer
Reports by Juniors—Hebrew Laws of Kindness
Bible Study—John 4:4-9; Luke 7:36-3 44-46; Acts 4:32-35; Luke 8:40-42, 49-5 and Matthew 5:40-46.
Discussion—What does Jesus' law love mean for us? (Led by Adult leade
Offertory Service
Work Period
Planning Ahead
Closing Prayer

The Juniors' reports today are on kindness to the thirsty, to guests and to those in need. Other types of kindness are mentioned in several of the Bible references given for the Bible study today. You will need to be prepared to help the Juniors interpret this material in the light of some particular act of kindness. For example, Acts 4:32-35 states some definite acts of kindness which were practiced by the early Christian church. First, the Christians themselves gladly brought all that they owned themselves and shared it with one another; the Bible says, "They had all things in common." Second, they appointed certain people to see that those who needed it most were

ed for first. Third, they chose certain idly women to visit the sick and poor l to help them in every way possible.

esus law of love found in Matthew 0-46 may be interpreted in this way: esus pointed out to his followers that y were not to be content to obey the of kindness grudgingly. "There are tain things we must do," he explained. or example, you shall not punish a man re severely than he deserves, but I that this is not enough. If a man has onged you, love him, pray for him, p him if you can.

The old law says if you owe a man a t, he has a right to take your property payment of that debt. But the law of e says that if your debtor seeks to e your coat, let him have your suit o; don't be content to do only what u must do, but always do more.

If a traveler has lost his way, the old says he can compel you to go with a mile on the way to point out landrks or to help carry your pack, but I , don't leave him until he is sure of road, even though you must go with for two miles. The man is your ther and needs your help. This is my of love."

tead again the suggestions for activity ing Session Two as given in the Induction to this unit of study.

June 16—The First Visit to the Temple

urpose for this session. To help boys l girls to understand certain New Tesent Jewish customs of family and reous life in the training of boys, which minates in the rite of becoming a "Son the Law"; and to understand the imtance of Jesus' first visit to the tem as the fulfilment of such customs.

The Session in Outline

Quiet Music
Call to Worship
Hymn—O Jesus, Lad of Nazareth
Scripture Readings—Exodus 12:26, 27; uteronomy 32:6, 7; Luke 2:40-42, 46,

Reports by Juniors
Hymn—O Master Workman of the Race
Offertory Service
Prayer
Work Period
Planning Ahead
Closing Hymn—Jesus, Our Teacher and ster

n planning for today's meeting, sugt to the Junior leader that you find a vish person who will come prepared answer questions and to tell the Juns about some of these customs which y have been studying, showing how y are kept today in Jewish homes, l what they mean to Jewish people. his is done a place must be made on program for this either today or in two weeks which follow.

uide the Junior leader in preparing prayer for the service today.

e prepared with suggestions for mak the supply cabinet or cleaning off the lves in the closet for your supplies. It may be that your group may wish to make their plans today, and then arrange for a meeting during the week for making the cabinet. Perhaps the curtains, if you plan to use them, could be made by some of the girls at home.

June 23—The Most Treasured Book

Purpose for this session. To give Juniors a deeper love for God's Word, through a better understanding of how it has been kept in love and honor since ancient times by Jewish worshipers and scholars. To bring about a deeper appreciation of the Jewish nation which has been so largely responsible for giving us our Bible.

The Session in Outline

Quiet Music
Call to Worship
Hymn—Lord, Thy Word Abideth
Bible Study—Psalm 19:7-11; Deuteronomy 6:4-9; Psalm 119:97, 103-105; Luke 4:16-20a.
Reports by Juniors
Hymn—Book of Grace and Book of Glory
Offertory Service
Prayer
Work Period
Planning Ahead
Closing Benediction or Hymn.

If possible, have a Jewish Bible for examination today. After the report on "The Jewish Bible and Ours" has been given allow the Juniors to look up the books mentioned and see their placement in the Jewish Bible. Also read the Scripture passages first from one Bible and then the other to see that the text is the same.

You may add another report to those of the Juniors, telling of the use of The Torah in Jewish synagogues today:

"If we should go to a Sabbath morning synagogue meeting to watch the reading of the Torah, we should see much to interest us and to remind us of the great love and reverence our Jewish neighbors have for their Bible. We should enjoy the beautiful chanting with which the ark is opened, and we should catch our breath perhaps as the light that forever burns before it shines down on the embroidered wrappings of lovely blue or crimson or purple in which the great Torah lies hidden. Carefully we should see it being lifted from its place in the sight of the congregation who sing their songs of praise to God for the gift of his Word. Lovely ornaments of silver or gold, sometimes containing sparkling jewels are hung like crowns over the two sticks on which the Torah is rolled. We should see the rabbi call a young boy and place in his outstretched arms the great Torah in all its lovely wrappings and ornaments. We may hear the tinkle of the tiny silver bells which are sometimes sewn to the gorgeous wrappings, as the Torah is being carried by the boy at the head of a procession of rabbis and elders through the congregation. Old men would be seen reaching out their fingers covered with the edge of their prayer shawls, reverently touching the Torah as it passes. No one would think of touching it with their bare hands for that would be thought of as an act of irreverence. At last the great scroll would be carried safely back to the reading desk where the rabbis carefully remove the wrappings and ornaments. There it is reverently unrolled and the reading begins. The rabbi never keeps his place with his finger on the parchment; he uses a long slender silver pointer with which to touch the written words of the law, and in silence the people listen to the reading. When this is finished the scroll is carefully wrapped in its beautiful coverings and put away in the ark. Then comes the reading from the prophets. This is read from a smaller, plainer scroll, but we should see the same reverence in handling it.

"Thus the people watch and listen as the rabbi reads to them from the law and the prophets. It was in much the same way that Jesus saw the scroll brought forth in the synagogue at Nazareth; he, too, handled the scroll of the prophets with the same reverent care which we have described here."

Perhaps your Juniors may suggest going to a meeting at the synagogue if there is one in your community. If so, appoint a committee to go with you to see if such a visit might be possible.

Be sure to prepare yourself carefully for the work period.

June 30—The Feast of Lights

Purpose for this session. To help Juniors to understand something of the significance of feast days in the New Testament times, particularly those which the Bible specifically mentions that Christ observed as a boy and man, to lead them into an appreciation of the Jewish festivals which are observed today, and to culminate the study so far as possible with a deeper feeling of friendship toward the members of that race today.

The Session in Outline

Quiet Music
Call to Worship
Hymn—Come Thou Almighty King
Brief Prayers by Juniors
Scripture Reading—John 10:23, 24.
Junior Reports on Feast of Lights
Scripture Reading—Deuteronomy 16:9-11
Report on Feast of Weeks
Scripture Reading—Deut. 16:13-15.
Report on Feast of Tabernacles
Scripture Reading—Deuteronomy 16:1-3, 7, 8
Hymn—We Come With Songs of Gladness
Offertory Service
Summary Discussion—(Led by Adult leader)
Closing Work Period—Complete work begun
Benediction

Help your Junior leader plan for the prayer period today. Be sure the Juniors have thought through their prayer thoughts. They may read their written prayers if they wish.

The closing discussion should lead to a deeper feeling of friendship with the members of the Jewish race today. Stimulate the discussion by asking questions about the customs of New Testament times which you have discovered. These may be listed on the blackboard. Reference to the posters which were made during the study will help to recall some of the customs for kindliness. Ask about Jewish customs which the children see being observed today, and compare them with those which you have studied.

If a committee investigated the possibility of a trip to a synagogue, call for that report today. Make any additional plans if the visit is to be made. Help the children to appreciate that they will be attending a service of worship, and that they, too, may worship through the atmosphere of the service even though they do not understand what is being said.

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1939 to February 29, 1940 Compared with July 1, 1938 to February 28, 1939.

	Undesignated and Specific Gifts[2]		*Designated Gifts*[3]	
			1938-39	*1939-40*
	1938-39	*1939-40*		
Churches	$164,358.17	$168,849.14	$12,316.13	$13,914.04
Bible Schools	56,655.53	56,173.56	1,290.51	1,485.32
Christian Endeavor Societies	1,335.16	1,168.76	319.59	334.48
Women's Missionary Societies[1]	97,320.48	99,391.75	827.06	844.15
Councils[1]	60,851.29	64,866.07	603.50	1,071.10
Young Matrons' Missionary Societies[1]	4,169.19	3,972.07	12.75	12.55
Guilds[1]	9,988.96	10,186.66	5.00	181.50
Circles[1]	2,883.00	2,775.08	28.00	53.72
Triangles[1]	1,073.63	1,056.64	4.50	60.50
Children's Missionary Organizations[1]	1,182.65	1,184.31	7.00	7.50
Unified Youth Groups	237.57	254.23	28.00	43.30
Unified Children's Groups	40.96	66.29	3.04	11.85
Individuals	10,063.30	9,937.97	7,982.24	7,294.71
Grand Totals	$410,159.89	$419,882.53	$23,427.32	$25,314.72
[1] Missionary Organizations Totals	$177,747.73	$183,753.10	$ 1,518.85	$ 2,286.17

[2] Gifts applying on percentages.
[3] Gifts over and above percentages.
Gain in undesignated and specific gifts—$9,722.64.

The Missionary Register

Missionaries Coming From the Field

Mrs. Miriam Terry, India, SS. "President Taft," American President Lines, San Francisco, June 6.

Miss Caroline E. Pope, India, SS. "President Taft," American President Lines, San Francisco, June 6.

Mr. and Mrs. Walter G. Menzies, India, SS. "Tatuta Maru," N. Y. K. Line, San Francisco, May 19.

Miss Veda Harrah, India, SS. "Tatuta Maru," N. Y. K. Line, San Francisco, May 19.

Mr. and Mrs. H. C. Saum, India, SS. "Tatuta Maru," N. Y. K. Line, San Francisco, May 19.

P. D. Sukhnandan, India, SS. "Tatuta Maru," N. Y. K. Line, San Francisco, May 19.

Missionaries Going to the Field

Mr. and Mrs. Kenneth L. Potee, India, via Pacific probably about September 20.

Mr. and Mrs. D. A. McGavran and Mr. Samuel Maqbul Masih, India, via Pacific probably the latter part of July.

A Brazilian Vacation

(Continued from page 34)

and Argentina at that point. We had to cross over to the Argentine side to get the International train from Buenos Aires.

We passed through cattle raising country. The next morning at five o'clock the Paraguayan customs officials came aboard to inspect our luggage. We came through nicely. As soon as we reached Paraguay a terrible storm blew up which caused a great deal of damage, especially in Asuncion. As we got off in various villages to buy fruit and to mingle with the people, the children were thrilled as soon as they began to hear Guarani spoken for then they felt that they were home.

We were so happy to observe the missionary work carried on by the Methodists and Presbyterians in Brazil. The missionaries have accomplished much and have large, strong, growing national churches. It was a wonderful experience to be with over 500 Brazilians in Sunday school and to observe their enthusiasm. We also visited several educational institutions; and although it was vacation time, we could observe the wonderful work being done in the training of Christian leadership. We have come back to Paraguay with new inspiration for the difficult task that challenges every ounce of energy and spirit within us. Our mission has been working in Paraguay only twenty years, which is a short time for work in South America. With the opening of our evangelistic work this year we pray that hearts may be opened further to the call of Christ, and that many may heed the exacting but rewarding voice of our Master who said "I have come that they may have life

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Total Assets as of December 31, 1939	$ 2,791,211.24
Increase in total net assets	225,674.28
Amount in Pension Plan Reserves	1,956,998.08
Net Increase in Pension Plan Reserves	182,613.40
Receipts from all Sources in 1939	607,358.46
Pension Plan Dues	282,026.30
Interest Income	118,260.18
Annuity Gifts	33,331.67
Wills and Bequests	46,811.01
Partial Funding—all sources	79,406.49
Additional Benefits Deposits	26,528.34
Interest Income on Mortgage Loans	5.62%
Interest Income on all producing assets	5.01%
Interest Income on productive and non-productive assets	4.35%
Distribution of Mortgage Loans	
In Indianapolis	48%
In St. Louis	44%
In other Indiana locations	6%
In other States	2%
Paid to Beneficiaries, 1939	$ 201,864.31
Benefit checks mailed each month	1043
Beneficiaries, including direct dependents, 1939	1644
Paid to all beneficiaries, nine years, 1931-1939	$ 1,563,871.49

First Promotion Day

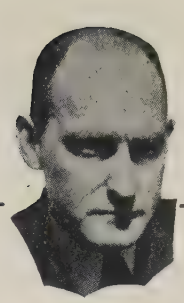
December tenth the Sunday School of the Bolenge Church had its first promotion day program. This was in the Primary Department which has been pretty well developed. It even has two years of graded lessons translated for the children. So we decided to have promotion and pass some of the older children into the teen-age department. There were 12 of them, 9 boys and 3 girls.

The 12 graduates sang a special song and had their memory Scripture, reciting the entire chapter of 13th Corinthians. There were other special songs by different groups. A short object sermon and the presentation of the certificates. All the folks were thrilled. They thought that it was something wonderful.

The other departments are not well enough organized for promotions yet but this will spur them on. In fact they have come to me saying that what they needed was a special lesson for each class so that the pupils could progress by completing the lessons and passing to the next. But the difficult part is to get the lessons prepared and printed. It is one more thing that requires time and money. And our staff gets smaller all the time while the work gets bigger.

—EDNA POOLE.

Bolenge, Congo Belge.



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Evangelism Goes to the University Campus

(Continued from page 27)

held from seven to eight o'clock each morning and attended by the speakers and the local Campus Committee of One Hundred. Reports were made by the speakers on their previous day's work; the program for that day was reviewed and campus problems were considered.

At noon there was a faculty luncheon. Since the Missions were for the entire University, the faculty was included in the program. The attendance of the faculty on most of the campuses was heartening. One dean said, "The week did the students a lot of good, but the faculty members were helped more than the students."

The results of these University Missions have been numerous and, in most instances, highly satisfactory. For one thing, such an intensive week on a campus, with its many speakers of national and international reputations, made the campus aware that something significant was taking place. Religion was made, on many campuses, more intellectually respectable, because of the way it was presented by outstanding personalities. Scores of students who were confused religiously, received an inner clarity and were able to tap a power by which to live more adequately and richly.

The Mission was a revealing thing. It showed to many, how inadequately the home and the church has taught religion to its youth. It also revealed that what *was* taught, whether superficially or adequately, the student brought it to college with him and it has had a decided influence upon his thinking in college and his attitude toward the church and Christianity.

Another thing the Mission revealed was that the college students of today have no "cause." They are all dressed up and have no place to go. Nothing grips them supremely. They have everything—health, brains, beautiful buildings and excellent teachers—but they lack one supreme thing—a cause to live for and to die for. Personal success in terms of money and position is the main drive of the average campus. This attitude has been bequeathed to students by the older generation. Personal success in terms of money and power is the best that an economic and social order such as ours can give to youth.

However, whenever students are confronted with a real challenge to do and dare, to attempt the sacrificial and the impossible for Christ and the extension of his kingdom, they are just as ready to respond as the students of any past generation. They are not soft. They are not afraid of the difficult. They are waiting for adventurous leadership in some cause big enough to challenge their loyalties and devotion.

President A. C. Marts of Bucknell University recently said, "It is our duty at this time of the great divide in human affairs to reassert the supreme importance of first-class character, of integrity, of morality, of honor, of brotherhood, of Godliness. We in our day must strive to bring the lives of educated men and women again under the sovereignty of a supreme unselfish purpose. Such a sovereignty is Christ, and such a purpose is his brotherhood of man."

Echoes from Argentina

Buenos Aires missionaries and nationals observed the Brotherhood Dinner on January 17 and felt that it was quite successful and helpful in promoting a spirit of fellowship.

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PROSPECTIVE students may obtain further information by writing, CHARLES C. BARLOW, DIRECTOR OF HIGH SCHOOL RELATIONS.

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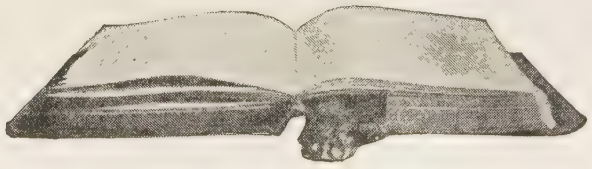
What Shall We Teach



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Book Chat

(Continued from page 23)

of faith. Ernest Fremont Tittle pleads fo the church to be a church.

Two good, new volumes of sermons ar *Facing Life With Christ,* by James Reid one of the best of English preachers an regular contributor to the British Weekly and *The Road to Certainty,* by Clovis G Chappell. We bracket these two book because they are much alike and repre sent men whose literary output is ser mons and sermons only. They are no theologians or philosophers, but paris preachers whose sermon materials ris to the level of literature.

Books Mentioned on Page 23

WHAT GERMANY FORGOT, by James T Shotwell. The Macmillan Company, Ne York. 152 pp. Price $1.50.

NATIVE SON, by Richard Wright. Harpe & Brothers, New York. Price $2.50.

I HAVE SEEN GOD DO IT, by Sherwoo Eddy. Harper & Brothers, New Yor 231 pp. Price $2.00.

THEOLOGY AND MODERN LIFE, edited b Paul Arthur Schilpp. Essays in Honor Harris Franklin Rall. Willett Clark Co., Chicago. 296 pp. Price $2.50.

FACING LIFE WITH CHRIST, by Jam Reid. The Cokesbury Press, Nashvill 184 pp. Price $1.50.

THE ROAD TO CERTAINTY, by Clovis Chappell. The Cokesbury Press, Nash ville. 236 pp. Price $1.50.

THREE CENTURIES OF ADVANCE, by Kenne Scott Latourette. Harper and Broth ers. Price $3.50.

This third volume of Dr. Latourette important work, *A History of the Expa sion of Christianity,* deals with the peri of the church's growth from A.D. 15 to 1800. No one is better qualified th Professor Latourette to write a story the church in terms of a *moveme* One reads this volume in particular wi a growing sense of the reality of th movement, sweeping through the ce turies and across the seas to new co tinents. Only a man with a deep ser of historical perspective and with a bro cultural background could write such series. Christianity is seen as a part an ongoing process of life. Particula discriminating is the treatment in Cha ter XVI as to the effect of Christian on its environment, with special consi eration of religion and morals in We ern Europe, international relations a social reform. One has the feeling t these books will live for many gene tions.

—G. W. B

"Religion is not a little formality duties joined with some morality in but it consists in the new creature."

ation UCMS Broadcasting

(*Continued from page* 29)

China several years ago. She will go China sometime this coming fall.

Irs. Campbell, wife of Dr. George A. npbell who now serves as editor of *Christian-Evangelist,* and who has ved our brotherhood in so many other portant ways, passed away on March at her home in St. Louis, Mo. Our pest sympathy is extended to Dr. npbell and members of his family.

David W. Teachout, formerly of Cleve-d, Ohio, and more recently of Los An-es, who has been, as was his father ore him, a life-long friend of all our therhood work, passed away on rch 19.

. lovely wedding was held in Mexico y, Mexico, February 18, when Daniel López de Lara, the new pastor of our church in Aguascalientes, and Joaquina Castañón were united in marriage. F. J. Huegel performed the marriage ceremony. According to Mexican customs, the civil ceremony was performed at the office of the judge on the day before, followed by a dinner at a small hotel. Mrs. Huegel and Ruth Leslie were hostesses at a party on the 16th in honor of Joaquina and Daniel. Joaquina had her last examination in the School of Pharmacy of the University of Mexico that very afternoon.

When the bride and groom returned to Aguascalientes after a few days in San Luis Potosi, the church people gave them a royal welcome. Later the Morelos Social Center gave a social and shower in their honor.

On Behalf of China

MISS JOY HOMER, the youngest daughter of Madame Louise Homer, opera star, and Sidney Homer, noted American composer, has returned to New York after more than a year spent in China, traveling, writing, interviewing and studying refugee, relief, hospital, health, social and economic conditions, as the representative of the Church Committee for China Relief.

Miss Homer was graduated from Smith College in 1936, and since that time has been engaged in writing and editorial work in England, Ireland and New York. She has had wide experience in the survey of relief problems. During the last year in China, Miss Homer covered all except three provinces of that vast country.

She visited mission hospitals, refugee centers, industrial cooperatives, devastated areas, and took part in famine and flood relief among China's hungering and war-stricken people, in her vast travels over Chinese rivers, roads, mountains, flooded regions, and various war zones. She was deeply impressed with the heroism of the Christian missionaries in China, who have stood bravely by their posts often in great personal danger, and with the strength and influence of Christianity in China today.

Miss Homer speaks with great sincerity and conviction regarding the tremendous needs for immediate civilian relief in China. She will spend the next few months in various cities, lecturing in churches and among other interested groups, on behalf of the Church Committee for China Relief.

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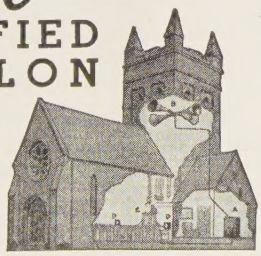

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The Last Page

The Needy

I have more food than I can eat—
They faint with hunger in the street.

I have more clothes than I can wear—
Their heads and hands and feet are bare.

My walls are thick and warm and dry—
Their walls are rain and wind and sky.

My heart knows love of noble souls—
Their hearts are hungry, thirsty bowls.

These things let me remember when
Cries of the needy rise again.

—Alice Ferrin Hensey.
The New York *Times*, Dec. 3, 1933.

An Expensive Cocktail

In New York is a man who once paid $6,000 for a cocktail. A manufacturing company needed a manager. The salary was $6,000 a year. The officers considered many candidates, and decided to offer the position to a young man of unusual ability. The president and general manager invited the young man to lunch with them at a down-town club. They wanted to "look him over" just once more. An elaborate luncheon was ordered. The waiter was a long time in bringing the first course, and the guest began to appear ill at ease. He seemed uninterested in the conversation. Finally he turned toward the president and said, "Would you mind if I ordered a cocktail?" The other men exchanged surprised and significant glances, but they called the waiter, and the cocktail was ordered. In a little while the president excused himself and wrote this message on a telegraph blank: "The job is too big for a boozer. We can't run our business on cocktail power."

The Violet

O tiny little violet,
You're pushing hard your way
Up through your dark, damp dwelling-place
Into the light of day.
Though rock and barrier block your course.
You never weary grow.
You twist or turn, or bend a bit—
No thought to backward go,—
But fill your mission in God's world,
And joy on all bestow.

—Lutheran Woman's Work.

"How do you make such a hit in society?"

"Well, you see, I mistake all the debutantes for society leaders and all the society leaders for debutantes."

—Exchange.

Blessed is he who has found his work; let him ask no other blessedness; he has a life purpose. Labor is force, breathed into him by Almighty God, awakening him to all nobleness, to all knowledge. Hast thou valued patience, courage, openness to light, or readiness to own thy mistakes? In wrestling with the dim brute powers of fact thou wilt continually learn. For every noble work the possibilities are diffused immensity, undiscoverable, except in faith.

—Thomas Carlyle.

How About It?

Life would be so full and free if you and
I should really be
A sun to cheer some pathway dim—a
happy song, a prayerful hymn;
A ray of hope to those in sorrow, some
joy and comfort they may borrow;
A silver lining to each cloud, a stilling
voice amidst the crowd;
A stalwart staff, the very best, on which
some weary soul may rest;
A light, a burning candle flame to guide
someone bowed down with shame;
A rainbow shining through each shower,
a living faith each day, each hour.
How wholly worthwhile life would be if
this were true of you and me!

—Selected.

Quite a Difference

Visiting lecturer, indignantly telephoning: "Are you the man who interviewed me this morning?"

Reporter, answering from the newspaper office: "Yes. What's the matter?"

"You've got me down in the evening paper as making a perfectly insane statement."

"I printed just what you told me."

"You report me as speaking of the days when great men were riding Greek goats."

"Yes. Isn't that what you said?"

'Certainly not, you blunderer. I said 'writing Greek odes!' "

How to Keep Up to Tone

One day when I was with Mr. Hicks, the painter, I saw on his table some highly-coloured stones, and I asked him what they were for. He said they were to keep his eye up to tone. When he was working in pigments, insensibly his sense of colour was weakened, and by having a pure colour near him he brought it up again, just as the musician, by his test-fork, brings himself up to the right pitch. Now, every day men need to have a sense of the invisible God. A clear conception of the perfect One produces a moral impression; and it does not make any difference how you get it. If you are poetical, you get it through the imagination. If you have large veneration, you get it through that quality. If you are most easily affected through your emotions, you get it through these elements. If by the intellect, by the imagination, by the affections, or by the moral sentiments you are exalted into the conscious presence of God, then you have obtained that which renders prayer of transcendent value, and which gives tone to your whole nature. But no nature is of such magnitude that it does not need, every day, to be tuned, chorded, borne up to the ideal of a pure and lofty life.

—Henry Ward Beecher.

The Meaning of Pain

The cry of man's anguish went up unto
God: "Lord, take away pain—
The shadow that darkens the world thou
hast made,
The close-coiling chain
That strangles the heart, the burden that
weighs
On the wings that would soar—
Lord, take away pain from the world
thou hast made,
That it love thee the more!"
Then answered the Lord to the cry of
his world:
"Shall I take away pain,
And with it the power of the soul to
endure,
Made strong by the strain?
Shall I take away pity that knits heart
to heart,
And sacrifices high?
Will ye lose all your heroes that lift from
the fire
White brows to the sky?
Shall I take away love, that redeems with
a price
And smiles at its loss?
Can ye spare from your lives, that would
climb unto mine,
The Christ on his cross?"

—British Weekly.

Trapped

"Fine piece of land out here!" said the dusty, shrewd-looking man as he descended from his wagon outside the farmer's house.

'You're right there," replied the farmer eagerly. "It's the best to be found in the country."

"Bit too high a figure for a poor man, I reckon?" asked the stranger.

"It's worth every penny of $300 an acre," answered the farmer, with an eye to business. "Were you thinking of buying and settling in these parts?"

"Hardly," murmured the traveler, making some notes in a book. "I'm a new tax assessor."

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